THE

CHRISTIAN OBSERVER.

No. 30.] JUNE, 1804. [No. 6. Vol. III.

RELIGIOUS COMMUNICATIONS.

TO THE EDITOR OF THE CHRISTIAN OBSERVER.

The Character of Lady Carbery, inserted in your number for April, has been so generally well received, that I deem no apology necessary for transmitting to you a similar delineation of female excellence, drawn by the discriminating hand of Bishop Atterbury. The only liberty I have taken with the original has been to omit a few sentences, in order to bring the account within narrower limits. S. P.

CHARACTER OF LADY CUTTS.

Extracted from her Funeral Sermon.

You are now paying the tribute of your tears to the memory of one, whose worth you knew, and whose loss you sensibly feel. All, therefore, I have to do, on this occasion, is, to fall in with your pious grief, already raised, and to bear a part in it, by dwelling together with you awhile on the character of that *incomparable lady*, whose death we lament. It is now a fit time to speak of her in those terms of respect which she deserved: for in her life time she would not suffer it, and took some pains to avoid it; hiding as many of her virtues as she could from public observation, and so behaving herself in the practice of those she could not hide, as shewed, she had no mind to be told of them: discountenancing, as far as lay in her power, that odious and designing flattery, which, through the wicked fashion of an insincere world, is now thought to be a kind of customary debt due to her sex, and almost a necessary part of good breeding.

And now how shall I enter upon this fruitful argument? What particular of her comprehensive character shall I first choose to insist on? Let us determine ourselves to begin there where she always began, at her devotions. In these she was very punctual and regular: morning and evening came not up more constantly in their course, than her stated hours of private prayer; which she observed not formally, as a task, but returned to them always with desire, delight, and eagerness. She would on no occasion dispense with herself from paying this duty: no business, no common accident of life could divert her from it: she esteemed it her great honour and happiness, to attend upon God; and she resolved to find leisure for that, for whatever else she might want it.

How she behaved herself in these secret transactions, between God and her own soul, is known to him alone whom she worshipped: but, if we may guess at her privacies by what was seen of her in public, we may be sure, that she was full of humility, devotion, and fervency; for so she remarkably was always, during the time of divine service. Her behaviour was then very devout and solemn, and yet the most decent, easy, and unaffected, that could be: there was nothing in it either negligent and loose, or extravagant and strained: it was throughout such, as declared itself not to be the work of the passions, but to flow from the understanding, and from a clear knowledge of the true grounds and principles of that her reasonable service.

This knowledge she attained by early instructions, by much reading, and meditation, (to which she appeared from her childhood to be addicted) and, give me leave to add, by a very diligent and exact attendance on the lessons of piety which were uttered from the pulpit;

which no one practised better, because no one delighted in, listened to, or considered more. For, at these performances, she was all attention, all ear; she kept her heart fixed and intent on its holy work, by keeping her eye from wandering.

She often expressed her dissatisfaction at that indecency of carriage which universally prevails in our churches; and wondered that they should be most careless of their behaviour towards God, who are most scrupulously nice in exacting and paying all the little decencies that are in use among men.

When the bread of life was distributed, she was sure to be there, a devout and never-failing communicant; and the strictness of her attention, and the reverence of her behaviour were, if it were possible, raised and improved on those occasions: the lively image of a crucified Saviour, then exhibited, could not but make very moving impressions on a mind that abounded with so much pious warmth and tenderness.

Books she took pleasure in, and made good use of; chiefly books of divinity, and devotion; which she studied, and relished above all others. History too had very often a share in her reflections; and sometimes she looked into pieces of amusement, whenever she found them written in such a way, as to be innocently entertaining. I need not tell you, to how narrow a choice she was, by this means, confined.

But of all books, the Book of God was that, in which she was most delighted and employed; and which was never, for any considerable time, out of her hands. No doubt, she knew, and felt the great use and sweet influence of it, in calming her mind, and regulating her desires, and lifting up her thoughts towards heaven, in feeding and spreading that holy flame, which the love of God had kindled in her heart, and which she took care, by this means, to keep perpetually burning.

When she met with any thing there, or in any other pious book, which would be of remarkable use to her in the conduct of her life and affairs, she trusted not her memory with it; not even that excellent memory, which she safely trusted with things of lesser moment; but immediately committed it to writing. Many observations of this kind she hath left, drawn from good authors, but chiefly from those sacred pages; in collecting which, whether her judgment, or her piety had the largest share, it is not easy to say.

The passages of holy writ which she took notice of were indeed, commonly, such as related either to the concerns of her spiritual estate, or to matters of prudence: but it appears also that she spent some time in meditating on those places where the sublimest points of christian doctrine are contained, and in possessing herself with a deep sense of the wonderful love of God towards us, manifested in the mysterious work of our redemption; for she had something more than what, in the language of this loose age, is called, *a lady's religion*. She endeavoured to understand the great articles of faith, as well as to practise the good rules of life, contained in the gospel; and she sensibly found, that the best way to excite herself to the practice of the one, was to endeavour to understand the other.

And in this Book of God she was more particularly conversant on God's day; a day ever held sacred by her, and which, therefore, always in her family wore a face of devotion suitable to the dignity of it. It was truly a day of rest to all under her roof: her servants were then dismissed from a good part of their attendance upon her, that they might be at liberty to attend on their great Lord and Master, whom both she, and they, were equally bound to obey. There was such a silence and solemnity at that time observed by all about her, as might have become the *house of mourning*; and yet so much ease and serenity visible in their looks (at least in her looks there was) as shewed, that they, who were in the *house of feasting*, were not better satisfied. Thus did she prepare and dispose herself for the enjoyment of that perfect rest, the celebration of that endless sabbath, which she is now entered upon; thus did she practise beforehand upon earth, the duties, the devotions, the customs, and manners of heaven.

To secure her proficiency in virtue, she kept an exact journal of her life; in

which was contained the history of all her spiritual affairs, and of the several turns that happened in her soul.

In this glass she every day dressed her mind, to this faithful monitor she repaired for advice and direction; compared the past with the present; judged of what would be, by what had been; observed nicely the several successive degrees of holiness she got, and of human infirmity she shook off; and traced every single step she took onward in her way towards heaven.

One would have imagined, that so much exactness and severity in private should have affected a little her public actions and discourses, and have slid insensibly into her carriage; and yet nothing could be more free, simple, and natural. She had the reality, without the outside and shew of strictness. All her rules, all her performances sat so well and graceful upon her, that they appeared to be as much her pleasure as her duty. She was, in the midst of them, perfectly easy to herself, and a delight to all that were about her: ever cheerful in her behaviour, but withal ever calm and even, her satisfaction, like a deep untroubled stream, ran on, without any of that violence, or noise, which sometimes the shallowest pleasures do most abound in.

However, cheerful and agreeable as she was, yet she never carried her good humour so far, as to smile at a profane, and ill-natured, or an unmannerly jest; on the contrary, in her highest mirth, it made her remarkably grave and serious. She had an extraordinary nicety of temper as to all the least approaches to faults of that kind, and shewed a very quick and sensible concern at any thing which she thought it did not become either her to hear, or others to say.

True piety, which consists chiefly in an humility and submission of mind towards God, is attended always with humility and goodness towards his creatures; and so it was in this *excellent lady.* Never was there a more deep, and unfeigned, and artless lowliness of mind seen in her rank and station: as far as she was placed above the most of the world, she conversed as it were upon the level with all of them; and yet, when she stooped the lowest towards them, she took care even at that time to preserve the respect that was due to her from them. She had so much true merit, that she was not afraid of being looked into, and therefore durst be familiar: and the effect of that familiarity was, that, by being better known, she was more loved and valued. *Not only no one of her inferiors ever came uneasy from her,* (*as hath been said of some great ones;*) *but no one ever went uneasy to her; so assured were all beforehand of her sweetness of temper, and obliging reception! When she opened her lips, gracious words always proceeded from thence, and in her tongue was the law of kindness.* Her reservedness, and love of privacy, might possibly be misinterpreted sometimes for an over-value of herself, by those who did not know her; but the least degree of acquaintance made all those suspicions vanish. For, though her pefections both of body and mind were very extraordinary, yet she was the only person that seemed, without any endeavour to seem, insensible of them. She was, it is true, in as much danger of being vain, as great beauty, and a good natural wit could make her: but she had such an over-balance of discretion, that she was never in pain to have the one seen, or the other heard. Indeed, this was particular to her, and a very distinguishing part of her character, that she never studied appearances, nor made any advances towards the opinion of the world; being contented to *be* whatever was good or deserving, without endeavouring in the least to be *thought* so: and this, not out of any affected disregard to public esteem, but merely from a modesty and easiness of nature, which made her give way to others, who were more willing to be observed. And yet she had also her hours of openness and freedom, when her soul eased itself to familiars and friends; and then *out of the good treasure of her heart* what *good things* did she *bring forth?* And with what delight was she listened to by those who had the happiness to converse with her? So that a doubt it is, whether she were most to be admired for what she did, or for what she did not say. It was wonderful that one,

who, when she pleased, could discourse so fitly and so freely, should yet choose to be silent on so many occasions; and it was surprising that she, who was such a lover of silence, should, whenever she spake, charm all that heard her.

We may be sure, that, whilst she thus commanded her tongue, she kept as strict and watchful a guard upon her passions; those especially of the rough and troublesome kind, with which she was scarce ever seen to be disquieted. She knew not what the disorders of anger were, even on occasions that might seem to justify, if not to require it. As much as she hated vice, she chose rather to look it out of countenance, than to be severe against it; and to win the bad over to the side of virtue by her example, than by her rebukes.

Her sweet deportment toward those who were with her, could be outdone by nothing but her tenderness in relation to the absent; whom she was sure to think, and speak as well of as was possible: and when their character was plainly such, as could have no good colours put upon it, yet she would shew her dislike of it no otherwise than by saying nothing of them. Neither her good-nature, nor her religion, neither her civility, nor her prudence, would suffer her to censure any one: she thought she had enough to do at home, in that way, without looking much abroad; and therefore turned the edge of all her reflections upon herself. Indeed she spared others as much as if she had been afraid of them; and herself as little, as if she had had many faults that wanted mending.

Her conversation might, for this reason, seem to want somewhat of that salt and smartness, which the ill-natured part of the world are so fond of; a want, that she could easily have supplied, would her principles have given her leave: but her settled opinion was, that the good name of any one was too nice and serious a thing to be played with; and that it was a foolish kind of mirth, which, in order to divert some, hurt others. She could never bring herself to think, that the only thing which gave life and spirit to discourse, was, to have somebody's faults the subject of it; or, that the pleasure of a visit lay, in giving up the company to one another's sport and malice, by turns. And if these are the chief marks of wit and good-breeding, it must be confessed that she had neither.

With all this goodness, gentleness, and meekness of nature, she had at the same time a degree of spirit and firmness, unusual in her sex; and was particularly observed to have a wonderful presence of mind in any accident of danger: for innocence and courage are nearly allied, and even in the softest tempers, where the one of these is in perfection, there will and must be a good degree of the other.

Shall I say any thing of that innate modesty of temper, and spotless purity of heart, which shone throughout her whole life and conversation? A quality so strictly required of her sex, that it may be thought not so properly commendable in any of them to have it, as infamous to want it. However, in the most common and ordinary graces, there are uncommon heights and degrees; and it was the particular happiness of this *lady* remarkably to excel in every virtue that belonged to her; even in those, in which christians of the lowest attainments do in some degree excel.

Shall I add, that this love of purity was the cause, why she banished herself from those public diversions of the town, at which it was scarce possible to be present, without hearing somewhat that wounded chaste ears; and for which, she thought, no amends could be made to virtue by any degree of wit, or humour, with which, perhaps, they might otherwise abound? These good qualities, she knew, served only to recommend the poison, and make it palatable; and, therefore, she thought it a piece of service to other people, (who might perhaps be influenced by her example) to stand off, though she herself were secured from the infection. This, questionless, was one reason of her allowing herself in those dangerous entertainments so sparingly; but it was but one of many. She had really neither relish nor leisure for them, nor for a thousand other things, which the world miscalls pleasures. Not that she wanted naturally a taste for any thing of this

kind; for her apprehension was fine, and her wit very good, and very ready at command, whenever she pleased to exercise it: but she had turned her thoughts so much towards things of use and importance, that matters of mere pleasure grew flat and indifferent to her. She was so taken up with the care of improving her understanding, and bettering her life, in the discharge of the offices necessary to her rank, in the duties of her closet, and the concerns of her family, that, she found, at the foot of the account, but little time (and had less mind) to give in to those vain amusements.

She did not think it (as, I fear, it is too often thought) the peculiar happiness and privilege of the great, to have nothing to do; but took care to fill every vacant minute of her life with some useful or innocent employment. The several hours of the day had their peculiar business allotted to them, (whether it were conversation, or work, reading, or domestic affairs) each of which came up orderly in its turn, and was, as the wise man speaks, (to be sure, under her management it was) *beautiful in its season.*

And this regularity of hers, was free and natural, without formality or constraint; it was neither troublesome to her, nor to those that were near her: when, therefore, any accident intervened, it was interrupted at that time with as much ease as it was at other times practised: for among all her discretionary rules, the chief was, to seem to have none; and to make those she had laid down to herself give way always to circumstances and occasions.

She wrought with her own hands often, when she could more profitably, and pleasingly have employed her time in meditation, or books: but she was willing to set an example to those, who could not; and she took care, therefore, that her example should be well followed by all that were under her immediate influence: for she knew well, that the description of a good wife and a perfect woman in the *Proverbs*, (a description which she much delighted in, and often read) was spent chiefly in commending that diligence by which *she looketh well to the ways of her household, and eateth not the bread of idleness:* and she knew likewise also, that the person, whose words these are said to be, was no less a woman than the mother of king *Lemuel.*

Diligence and frugality are sisters: and she, therefore, who was so well acquainted with the one, was not likely to be a stranger to the other. She was strictly careful of her expenses; and yet knew how to be generous and to abound, when the occasion required it. But of all ways of good management, she liked that the worst which shuts our hands to the poor; towards whom she always shewed herself very compassionate and charitable. Of the other delights, with which an high fortune furnished her, she was almost insensible; but on this account she valued it, that it gave her an opportunity of pursuing the several pleasures of beneficence, and of tasting all the sweets of well-doing. *She delivered the poor that cried, and the fatherless, and him that had none to help him: the blessing of him that was ready to perish came upon her, and she caused the widow's heart to sing.*

In the exercise of this, and of all other virtues, she was wonderfully secret; endeavouring to come up, as near as she could, to the rule of *not letting her right hand know what her left hand did.* And this secrecy of her's she managed so well, that some of the most remarkable instances of her goodness were not known, till after her death; no, not by him, who was partaker of all her joys and sorrows.

Retirement and privacy she always loved, and therefore chose it, when, after the death of a near relation, who had the care of educating her, she was at liberty to have lived otherwise. From that time to her marriage, which was more than three years, she hid herself in the country; having an early and settled aversion to the noise and inconveniences of a town life, and too little an opinion of herself, to think, that it was so much the interest of virtue and religion, as it really was, that she should be known and distinguished.

When, afterwards, she went to court,

(as it was necessary for her sometimes to do) she did it with an air, which plainly shewed, that she went to pay her duty there, and not to delight herself in the pomp and glitter of that place.

Soon after her marriage, she declared to several friends her thoughts, that every woman of quality was as much more obliged, as she was more enabled, than other women, to do good in the world; and that the shortest and surest way of doing this was to endeavour, by all means, to be as good a christian, and as good a wife, and as good a friend, as was possible.

She endeavoured to be all this, and she fell not far short of it: for she excelled in all the characters that belonged to her, and was in a great measure equal to all the obligations that she lay under: she was devout, without superstition; strict, without ill-humour; good-natured, without weakness; cheerful, without levity; regular, without affectation. She was, to her husband, the best of wives, the most agreeable of companions, and most faithful of friends; to her servants, the best of mistresses; to her relations, extremely respectful; to her inferiors, very obliging: and by all that knew her, either nearly, or at a distance, she was reckoned, and confessed to be one of the best of women.

And yet all this goodness, and all this excellence, was bounded within the compass of eighteen years, and as many days: for no longer was she allowed to live among us. She was snatched out of the world almost as soon as she had made her appearance in it; like a jewel of high price, just shewn a little, and then put up again; and we were deprived of her by that time we had learnt to value her. But circles may be complete, though small; the perfection of life doth not consist in the length of it: if it did, our Saviour to be sure would not have died so soon after thirty.

Short as her life was, she had time enough to adorn the several states of virginity and marriage; and to experience the sadness of a kind of widowhood too; for such she accounted it, when her Lord was long absent from her

As her life was short, so her death was sudden; she was called away in haste, and without any warning. One day she drooped, and the next she died; nor was there the distance of many hours between her being very easy in this world, and very happy in another.

However, though she was seized thus suddenly by death, yet was she not surprised; for she was ever in preparation for it; *her loins girt*, (as the scripture speaks) *and her lamp ready trimmed, and burning*. The moment also that she was taken ill, she was just risen from her knees, and had made an end of her morning devotions. And to such an one a sudden death could be no misfortune.

In truth, she could not be called away more hastily, than she was willing to go. She had been used so much to have *her conversation in heaven*, and her soul had been so often upon the wing thither, that it readily left its earthly station upon the least notice from above; and took the very first opportunity of quitting her body, without lingering or expecting a second summons. She stayed no longer, after she was called, than to assure her Lord of her entire resignation to the divine will; and of her having no manner of uneasiness upon her mind; and to take her leave of him, with all the expressions of tenderness. When this was over, she had nothing more to do with her senses; she sunk immediately under her illness, and, after a short, unquiet slumber slept in peace.

Thus lived, and thus died this excellent lady. She is happy without question: happy will the living be also, if they effectually *lay it to heart! It is better*, doubtless, *to go into the house of mourning, than into the house of feasting;* but upon this condition, that we come better out of the one, than out of the other; that we leave our vanities and our vices behind us; that we lay aside our affections towards this world, and our indifference towards another; that we put on holy and hearty resolutions of being even now,

what we shall wish we had been, hereafter, when the fatal hour approaches; and of *living the life* of this *righteous* person, that we may *die her death* too.

She is gone to the place, where all tears are wiped from her eyes; where there is no more death, nor sorrow nor crying; she is gone, and her works have followed, and will follow her, to her great and endless advantage. God grant that, when we also follow her, we may do it with as little surprise, and as much cheerfulness!

To the Editor of the Christian Observer.

In your number for December 1803, p. 725, is inserted a paper on "Our Lord's Design in using Parables." To this paper, although my views of the subject differ materially from those which it exhibits, I had no intention of making any reply. But happening lately to look into Bishop Kidder's *Demonstration of the Messiah*, a passage met my eye (Part II. p. 28, 29,) which seemed to me to throw so much light on the disputed point, that I resolved immediately to transcribe it for your use. The propriety of inserting it I leave to your judgment, only observing that few, perhaps, of your readers are conversant with the writings of this excellent prelate; and that to many of them the arguments, which he has employed on this occasion, will come recommended, as they did to me, by their novelty as well as force. G. S.

"God abandoned them, and their hearts were hardened; and this was a *judicial hardness* for their former wickedness: for whatever the scripture may seem to impute to God in this matter, we are sure of this, that God is the author of no man's sin, nor can he be said to harden any man or people, in any sense that is derogatory to his holiness and justice. This *infidelity* of the *Jews* was foreseen, and foretold; and it was owing to their own wickedness, which was so great, so general, and so provoking, that God thought fit to abandon them and reject them from being his people; and leave them under that hardness of heart, which they had brought upon themselves by their own repeated provocations. In them is fulfilled the prophecy of *Isaiah*, which saith, (vi. 9.) 'By hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.' Their wickedness was from themselves, and their hardness from that; and God thought fit to leave them under that obduracy, which they had brought upon themselves. Their disease was of their own procuring; God offered to heal them, and they would not be healed. Their death is owing to themselves; and God can in no other sense be said to harden them, than as he leaves them to that hardness and blindness, which by their sins they had brought upon themselves; nor any farther to have any hand in their destruction, than a righteous *judge* hath in the death of a *criminal*; who doth, indeed, *pronounce* sentence of death, but his crime was the true cause which *brought* it upon him. Indeed this matter is expressed with some variety in the *Holy Scripture*: and the text of the *holy writ*, or the version of the text, may occasion some misunderstanding in the unwary reader, in this of God's hardening wicked men. Thus in a parallel place of St. John (xii. 39, 40.), we find this matter expressed—'Therefore they could not believe, because that Isaiah said again, He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes,' &c. Here the unwary reader will be apt, from these words, to attribute the *Jewish* infidelity to God; whereas it was owing to their own wickedness. We read, indeed, '*He hath blinded their eyes*,' &c. and by *he*, we are prone to understand God: but we have not cause so to do. For as this is not imputed to God in the prophet *Isaiah*, nor in the quotation as it lies in *St. Matthew*, nor in the *Syriac* version of this place, (Matt. xiii. 14, 15.) so ought not to be imputed to him from the place itself. For it imports

no more than this, *that their eyes were blinded*, &c.

"It is common among the sacred writers, that an active verb, that hath no *person* going before it, is to be understood as a *passive* or *impersonal*; and the careful observing of this manner of speech will remove many difficulties that might otherwise disturb us. We have plenty of examples to this purpose, both in the *New Testament* and in the *Old*. (Luke xvi. 19.) 'Make to yourselves friends of the mammon of unrighteousness: that when ye fail, they may receive you into everlasting habitations:' i. e. That ye may *be received*, &c. Again, (John xii. 20.) 'This night do they require thy soul,' (so the Greek imports, and so it is in the marginal reading,) i. e. 'Thy soul shall *be required*.' Again (John xii. 48.) 'Unto whomsoever much is given, of him much shall be required; and to whom men have committed much,' (i. e. to whom much *is committed*,) *of him they will ask the more*.' i. e. the more shall *be asked*. Again, it is said (Luke xiv. 35. with Matt. v. 13.) of the *salt that hath lost its savour*, εξω βαλλεται αυτο. We render it, *men cast it out*, that is, *it shall be cast out*. Thus St. Matthew says of it, that *it is good for nothing*, ει μη βληθηναι εξω, *but to be cast out*. And in the *Old Testament* this manner of speaking also obtains (Isa. ix. 16.) '*He shall call his name*,' so it is in the *Hebrew*; but we give the true sense when we render it '*his name shall be called*.' Again, (2 Sam. xxiv.) 'The anger of the Lord was kindled against Israel, and he moved David against them.' God did not move David, it is expressly said in a parallel place (1 Chron. xxi. 1.) that '*Satan* provoked *David* to number *Israel*.' And what we render by '*He moved David*,' imports no more but this, that '*David was moved*;' and had our interpreters so rendered those words, they had given us the true sense and meaning, and would have done no more than what they have justifiably done in rendering *Isa.* ix. 6. of which I took notice before. Once more, we read, *Exod.* vii. 13. 'He hardened Pharaoh's heart that he hearkened not unto them.' And some, perhaps, understand it of God; but by no means is the place so to be understood. There is no mention of God just before; and the words import no more but this, that '*Pharaoh's heart was hardened*.' So the *Vulgar* and *Chaldee* have it; and we find the same *Hebrew* words so rendered, (ver. 22.) not only by the *Greek* and *Latin* but by the *English* version also. Nor is there any person mentioned in one place or in the other. In the next chapter (Exod. viii. 32.), it is said expressly, 'Pharaoh hardened his heart at this time also;' which words manifestly impute his foregoing hardness to himself. And what is said, (John xii. 40.), 'He hath blinded their eyes, and hardened their hearts,' is by no means to be meant of God, as is evident from what hath been said; it imports only the event, and that '*their eyes were blinded*.' And this farther appears from this very place, as it is cited in the *Acts* (xxviii. 17.) 'The heart of this people is waxed gross, &c. and their eyes have they closed, &c.' And where God is said to send *blindness* upon, or *harden* any, yet certain it is, that he infuseth no evil into his creatures. He justly punisheth such men; he *leaves* them in the dark, and to their lusts; and only for their great wickedness and obstinacy."

THE CRY OF INJURED TEXTS, NO. II.

MR. OBSERVER,

I AM as universally known as almost any text in the Bible. There is scarcely any man that does not profess a regard for me. I am the chief favourite of many. Wherever you go you will hear me commended. Even profligate people will boast of me as the ground and measure of their religion. "What does God require of us," they observe, in my words, but to "*Do justly, love mercy, and walk humbly with God?*"

Now, Sir, I do not complain that I am too much exalted, (for that can scarcely be,) but that I am made to speak what was certainly never my intention. It cannot have escaped your notice, Mr. Observer, that almost every one who mentions me, represents me not only as inculcating the whole of religion, but as superseding the great

doctrines of redemption, and as promising life to those, who are not grossly unjust or unmerciful. As for what I have said about "walking humbly with God," they seem to take very little notice of that: they consider it as of no importance whether they walk with God at all in the exercise of *religious* duties, provided they are tolerably attentive to the duties of *morality*. Indeed, from the self-complacency which they manifest, and the confidence they express when they speak of me, they seem to have made a little mistake, and to have read my words thus—"Do justly, love mercy, and walk *proudly* with thy God;" for it appears to me that nothing is further from them than *humility*. They evidently suppose that they have done all that is required of them; and that they may expect heaven as a reward due to their meritorious conduct. There is one occasion in particular on which they bring me forward. If any one tell them from scripture, that they are sinners deserving of everlasting misery, and that they must seek acceptance with God through the blood and righteousness of his Son Jesus Christ, they introduce me immediately to contradict all such *melancholy* and *fanatical* assertions; and thus, by my means, they set aside at once all necessity for repentance and faith in Christ.

Permit me now, Sir, to ask, whether this be not a great grievance? and whether I have not a right to be heard in my own defence, when I am thus represented as opposing all the fundamental doctrines of christianity? Why should it be thought that I am such an enemy to Christ, when a near neighbour and relation of mine, (with whom I perfectly accord in sentiment) prophecied of him in a most honourable manner, and foretold, with greater precision than any other part of the inspired volume, the place of his nativity? (Mic. v. 2, 4, 5.) If then I may be permitted to speak for myself, I will inform your readers what I really do mean; and then will offer a salutary hint to those who have dealt so unfairly with me.

A Jew, convinced of his base ingratitude to God, who had preserved him from his first coming out of Egypt till his safe arrival in the promised land, protecting him from the rage of Pharaoh at the commencement of his journey, and from the devices of Balak and Balaam at the end of it, is supposed to ask, what he shall do in order to conciliate the favour of the offended deity. But partly through ignorance of the nature of the ceremonial law, and partly through an attachment to the practices of heathens, he expresses his willingness to do any thing, however difficult or painful, if he may but at last attain his end. In answer to him I bring to his recollection what Moses had before told him;* but, lest he should misapply his words, I give him such additional information as will either prevent or correct his error. I tell him that he must unite faith and practice: that in order to please and honour God, he must attend to the duties of equity and mercy; but that, when he has done his utmost, he must walk in a humble dependence on God's mercy to pardon him, and on God's grace to assist and preserve him. Fortunately for me, the Lord Jesus himself pointed me out to his hearers with an infallible comment of his own. (Matt. xxiii. 23.) Some of the Pharisees of his day were not very unlike the Jew whom I addressed: they laid a stress upon some ritual observances, but "overlooked the weightier matters of the law" *(the very things which I intended to point out)* "judgment, mercy, and faith." Here, you perceive, that that expression of mine relating to a "humble walk with God," is explained by the term "faith." Though the words of Jesus are somewhat different from mine, we both meant the same thing; which was, to shew the necessity of relying wholly on the grace of God to assist us in duties, and on his mercy to pardon our defects. With respect to *the order of my words*, it forms no objection at all against this explanation; for our Lord's words occur in the same order: and even St.

* Deut. x. 12, 13. "*And now Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul, to keep the commandments of the Lord and his statutes which I commanded thee this day for thy good?*"

Paul himself speaks sometimes as if sanctification preceded justification, while at other times he clearly shews that it is an effect and consequence of our justification. (Compare 1 Cor. vi. 11. with 2 Cor. vii. 1.) While, therefore, so many persons bring me forward as setting aside the necessity of faith, and warranting a dependence on our own imperfect righteousness, I beg to have it remembered, that I utterly disclaim all such intentions, and that I really inculcate a directly opposite doctrine. I certainly recommend *the practice* of equity, and *the love* of mercy; but I say not one word about people being justified before God either for the one or the other. On the contrary, I enjoin all to "walk humbly with God," as sinners, who, after all their efforts, will find abundant cause for humiliation before him, and for an exclusive dependence on the atoning blood of Christ. I desire then that these two things may be taken together. The people of whom I complain would cry out instantly, if any one should introduce me as recommending faith without works; yet they themselves act with equal injustice, while they represent me as recommending works to the neglect of faith. I propose that each should be attended to in its proper place. I comprehend the duties of the second table under the terms "equity and mercy;" and the duties of the first table under the idea of "a humble walk with God." Yet while I do this, I do it in terms that clearly manifest a reference to the gospel; for I enjoin to all a dependence on God's mercy in Christ for acceptance and salvation.

Let me, before I dismiss the subject, offer a hint to those of whose conduct I complain. They seem to think that, if salvation were offered them upon a compliance with the terms which, according to their view, I prescribe, they would have nothing to fear. But I beg leave to remind them, that, supposing the exercise of justice and mercy to be the appointed terms of salvation, all mankind, especially that part of it which has arrived at the age of maturity, must perish; for who is he that has at all times *perfectly* "done justice," so as never to have deviated from it, in any degree, in act, word, or thought? Who has so "loved mercy," as never to have omitted one single occasion of exercising it, or to have exercised it in a less degree than the occasion called for? If then all have violated these laws at some time or other, all must perish according to this law. If it be said, that the law *allows* of deviations from it, I affirm that to be impossible; for then God himself would *prescribe* a law that admits of unmercifulness and injustice. Besides, admitting for argument sake that it were so, who has told us, or who can tell us, what degrees of unmercifulness and injustice will consist with an obedience to this law? If it be said, that God will pardon men's defects, I answer, it is true, he will; but then it is not the proud self-righteous moralist that he will pardon, but the humble contrite believer: "He will resist the proud, and give grace only to the humble." I therefore desire those who have hitherto perverted my meaning, to get a clearer and more experimental knowledge of the things I enjoin; and to consider, that, if they persist in founding their hopes of happiness on such partial and distorted views of my words, the injury they do to me will ultimately fall upon their own heads.

MICAH vi. 8.

REFLECTIONS ON THE NATURE AND HAPPINESS OF THE HEAVENLY WORLD.

THE mind of man is naturally impressed with an anxious desire of knowing what will be his future state when he is removed out of this transitory life. We see our friends taken away from us to behold them no more in this world; we know that in a short time we ourselves shall be summoned to depart hence and be no more seen. And no one has yet been permitted to return from that unknown country to satisfy our curiosity, and to answer the numerous questions we should be eager to make concerning its nature and enjoyments. The Book of God, indeed, which informs us of every thing that is most necessary for man to know,

has partly removed the veil; and though it has not told us enough to satisfy curiosity, it has done what is far more important: it has given us such a representation of the glory of the world to come as, without explaining its precise nature, may serve to elevate our expectations to the highest pitch, kindle our warmest desires, inspire us with fortitude to bear the evils of this transitory life, and dispose us to consider the attainment of heaven as the only object which may justly claim our anxious solicitude and most strenuous endeavours.

But let us consider what those circumstances are which constitute the happiness of heaven.

1. It is the peculiar residence of the Almighty. There will be exhibited open displays of the divine glory. There also will be exhibited the most stupendous acts of divine *power*; there the mind will be continually astonished, delighted, and elevated by proofs of *wisdom*, not obscure, or sparing, or dubious, but clear and manifest; and there also will be poured forth in the richest variety and abundance the treasures of divine *goodness*, without any mixture of alloy or restraint of enjoyment. In the most striking and expressive way will the *love* of the Father and of Jesus Christ, his only begotten Son, be manifested in all its fullness of good. There too the *holiness* and purity of the divine nature will shine forth in rays of lustre; not such, indeed, as will scorch the beholder, but rather illuminate him with their splendour, and transform him into the same divine image from glory to glory.

Thus God dwells in heaven by the boundless manifestation of every thing great and glorious and good. Upon this earth, indeed, we see on every side proofs of infinite wisdom, power, and goodness. The endless variety of natural productions ornamented with all the vividness of colour and elegance of form; the magnitude of the heavenly bodies, the skill of their arrangement, and swiftness of their motions; the wonderful structure of the human body, and the diversified powers of the human mind: all these and much more proclaim the presence and hand of a master, whose wisdom must be infinite and power uncontrolable. But yet these no otherwise give us an idea of the skill of the great Architect, than the broken columns, the disjointed arches, and the mouldering capitals, of some ruined edifice convey to us an adequate idea of the beauty and grandeur of the original building. We live here in the ruins of a world, once, indeed, fair and good, but now forsaken by its great master, and suffered to fall into decay; and the traces we meet with of greatness and splendour are comparatively few and mean. Here every thing is marked by imperfection. Light is obscured by darkness, truth is debased by error, good is polluted with evil, pleasure is alloyed by pain, health is clouded by sickness, and every enjoyment is transitory, fading, uncertain. All the good which God here exhibits is equally shared by the wicked and corrupt. His wisdom and power are displayed upon things comparatively of little worth. The leaf of a weed may discover wonderful art; the shell of a contemptible fish may display the richest colouring; the body of the vilest of men may shew astonishing wisdom: yet all these things are only, as it were, the rough sketches of infinite wisdom. They are intended only for a moment: They will soon be burnt up as things of no worth.

I do not pretend to explain, or even to conjecture, in what way the glorious proofs of the divine perfections will be exhibited to us above. It is sufficient for me to know that *God* will exhibit them; and I see enough of his unsearchable wisdom here below to make me give him full credit for a display glorious, infinitely glorious, above what the eye hath seen or the heart of man can conceive. The infant this moment born into the world may possibly as well conceive the nature of the world in which it finds itself, as man, with all his boasted sagacity, can conceive the nature of the world to come. Let us rest satisfied that it will be a perfect, as well as glorious, display, of every divine attribute: such a display as throughout eternity will excite our gratitude, our admiration, our love, our humility.

2. The inhabitants of heaven are re-

lated to God as his people. It was evidently his intention in separating them from the world, to exalt them, to purify them, to deliver them from every evil and imperfection, to make them partakers of a new and divine nature, to assimilate them to himself, and to glorify and beatify them with himself in a better and purer state. In heaven they will be his people: singled out, as it were, that they may receive the most abundant communication of his grace and mercy; and that the glory of his goodness, truth, love, and holiness, may be wonderfully displayed in the perfection of their felicity, the purity of their nature, and the completeness of their beatification.

But in order that this relation may subsist in perfection, it is absolutely necessary that a previous conformity in nature should take place between man and God. And such a change does take place. A restoration to the original state of purity in which he was created takes place through Christ, who is the resurrection and the life. No longer blinded by ignorance and enslaved by sin, men are enlightened to know the inestimable privileges to which they are called, and the infinite value of the relation in which they stand to God. No guilt causes them to hide themselves from him like Adam. They love their God, whose perfections they now understand; and they love all his precepts, the excellency of which they can now clearly discover. There the will is rectified; it coincides with the judgment. The affections are purified; they will be fixed only upon proper objects. No more will there be a struggle between inclination and duty, between conscience and interest. The relation we shall bear to God will be the matter of our highest exultation; our most honourable distinction: and we shall glory in it as our noblest privilege.

3. But let not the Son of God be ever forgotten while we speak or think of heaven. To him we owe every thing. He purchased us by his precious blood. He sought us when we had wandered far from our father's fold. To his loving kindness, patience, and bounty, we owe every hope in time and eternity. He is the bond of union between us and his father. He is the centre of the relation which will exist between the redeemed and their God. Behold here the perfect accomplishment of his labours. For this he travailed and suffered death on the cross—that he might thus restore man to God, and reconcile God to men: that a blessed, holy, and eternal relation might thenceforwards subsist between them; he in them and they in him, that they all might be one with God, even as Christ is one with the Father.

4. The blessed above are delivered from every evil—freed for ever from pain, from sorrow, from death. In heaven every *source* of evil will for ever be cut off. The justice of God will be satisfied, and his displeasure against us be for ever forgotten. Our own minds will have become perfectly pure and holy, and therefore no corruptions can ever disturb our tranquillity. And all around us will be partakers of the same holy nature; so that they will be disposed only to contribute by every means in their power to our peace and happiness. Oh, glorious state! where envy shall never corrode the breast; where passion and resentment shall never ruffle the peace of our minds; where pride shall never instil a vain conceit of ourselves; where a mean jealousy shall never be harboured in the soul; where ignorance shall never lead us astray, or temptations seduce us from the path of duty. Oh, happy state! in which a pure benevolence shall expand every bosom; in which fervent love shall dictate the performance of every duty; in which you will never see any thing in your neighbour to give you pain or grief. Here, alas! even good men are too often suspicious of each other, and discern such failings and imperfections in themselves and others, as prevent the full exercise of christian love. But there all shall love their neighbour truly as themselves; and love their God with all their heart, with all their soul, and with all their strength. Oh, blessed state! in which no fear of danger or apprehension of change shall ever for a moment disturb our tranquillity and joy. Happy state! in which a weak and corrupt body shall no longer be the clog of the soul; in which sickness shall no longer impede us in doing our duty; or

death separate us from those we love. Happy state! where no enemies shall alarm, and no voice of threatening or violence shall ever be heard.

See, Christian, what a glorious prize is set before you! You are contending not for an earthly kingdom, but for what is infinitely more valuable, for a crown of glory. Ponder upon the eternal happiness which the redeemed enjoy above, and then say is it not worth all your pains and endeavours to secure such an inheritance? Gird up, therefore, the loins of your mind, and seek for heaven with an earnestness in some degree proportioned to its excellence. Do you meet with difficulties? Is self-denial required? Consider whether you will not be richly repaid in the end. Do you encounter the frowns or the ridicule of your associates? Think how extreme that folly must be which will give up such a glorious and eternal inheritance, on account of the laugh of a sinful worm of the earth. No, heaven is worth all you can suffer, though your life were required as the purchase: heaven is worth all you can do to obtain it.

And as for you, who have truly repented of your sins, who have truly applied for pardon through Christ, and who manifest the sincerity of your faith by your works: let me exhort you to make your calling and election sure. See that you are well grounded in faith and hope, and be not deceiving yourselves in this matter. Death may come very unexpectedly, and very soon; and it will be a dreadful thing then to be in doubt about your state. You can have no comfort from the consideration of the glory of heaven, till you have first a well founded hope of your having an interest in it. It is worth a whole world to obtain this; and blessed be God it may be obtained. The promises of God offer it, and the Redeemer we serve will give it to those who faithfully seek it. And let the contemplation of the world to come serve to *wean your affections from every thing here* below, and teach you to *look upon death without fear.* What, indeed, is death to the real christian but the beginning of a glorious and immortal life, the joyful day of his release from prison? Were such views realized they would reconcile you to the death of relations as dear to you as your own souls; for what is there really afflicting in the death of those who sleep in Christ? They would also teach you to bear properly the evils and troubles of life. Your light tribulations, which are but for a moment, would work out for you a more exceeding and eternal weight of glory. Estimate by comparison with the happiness of heaven the pleasures of this vain and transitory life, and see how poor they all are, and how little worth that eager pursuit with which they are sought by many. Finally, let this glorious prospect animate and cheer you whenever you faint or are weary. All this scene of blessedness is ready to open upon you as soon as you put off this mortal life, which may be in a very short time, and cannot be at a very distant period. See then that you are walking worthy of the vocation with which you are called, daily living as those who are expecting and waiting for such a glory ready to be revealed. Remember that here that relation must be begun between you and God, which is only perfected above. There is a difference, rather in degree than in kind, between the employments and the enjoyments of the church below and the church above. See then that you look upon this life as a preparation only for a better, and that having this hope you purify yourselves even as he who hath called you is pure.

But let it be remembered, that the same scriptures which declare to us the happiness of heaven, declare also, with equal clearness and fullness, that no impenitent sinner shall be admitted into it. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived. No fornicator, or adulterer, or unclean person shall have any inheritance in the kingdom of Christ. The wicked shall be turned into hell, and all the people who forget God. Upon the wicked God will rain snares, fire, brimstone, and a terrible tempest, this shall be their portion; a portion how different from that which we have just been describing!

Now may I not appeal to the consciences of some of my readers on this point: that they have no part or lot in

this glorious inheritance of the saints? If the wicked are excluded, they are excluded. If none can enter into the kingdom of God but those that are born of the spirit of God, they are not born again, as their own consciences bear them witness. If it is necessary that we should possess a true and living faith in order to be united to Christ; they have no such faith, and therefore are not one with Christ and Christ with them. In a word, if the whole current of scripture declares, in the most pointed and express manner, that none are admitted into the kingdom of heaven but such as are previously prepared and fitted for it, by repentance, faith, and holiness; then they stand excluded. Do not say that you are no worse than your neighbours, and that many others are as careless about their souls as you are. It is too true: our Saviour has said the same: "wide is the gate and broad is the way that leadeth to destruction, and many there are that enter in thereat; and strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." But while I would alarm you who are impenitent with a sense of your danger, I would also beseech you to reflect that it is not yet too late; though you know not how soon it may be. Blessed be God, the door of mercy is still open. By all the unspeakable joys which I have described, by all the terrors of everlasting destruction, remain not, I entreat you, in a state of sin, or even of doubt, about your salvation. Let not so great and glorious a treasure, as is offered to you, be lost, because you would not accept it. This day, while it is called to-day, reflect seriously upon the world to come. Think of the blessedness of dying in the Lord, and being admitted into heaven: and of the misery of perishing for ever; and may the Lord give you repentance and true conversion.

OURANIUS.

To the Editor of the Christian Observer.

In some of your late numbers the doctrine of ASSURANCE has been more or less mentioned; and I must confess that I have not read what has been said upon this subject, confined as its discussion has been, without considerable apprehension. I am not unaware, that where this doctrine meets with its proper object, it affords a most blessed and consolatory satisfaction. But I am fearful that undue pretensions are not unfrequently made to it; and that souls, weak and timid perhaps, but in which the fear of God unquestionably dwells, are sometimes in danger of being driven to despair; because they have not attained that degree of ASSURANCE which they have read of in others, and which has been held up by some as an almost exclusive evidence of a justified state. And will you, Sir, suffer my apprehensions to offer a hint to those who insert accounts of the death-beds of their pious friends in your or any other miscellany; viz. that they will not overcolour their descriptions, nor give an undue prominence to the brighter part of the subject; while the doubts, the fears, the alarms, the awful views of an impending eternity, and all the darker part is suppressed, and no just counterbalance preserved. I much fear that this is to exalt the dead at the expense of the living. To place this subject of Assurance, therefore, in its proper point of view, and to elevate despair to hope, I recommend the following passage for your insertion; the venerable name of Ezekiel Hopkins will give it a respectable authority.

"Many formerly, and those of the highest remark and eminency, have placed true faith in no lower a degree than ASSURANCE, or the secure persuasion of the pardon of their sins, the acceptation of their persons, and their future salvation. But this as it is very sad and uncomfortable for thousands of doubting and deserted souls, concluding all those to fall short of grace who fall short of *certainty;* so hath it given the Papists too great advantage to insult over the doctrine of our first reformers, as containing most absurd contradictions. Nor, indeed, can their argument be possibly avoided or answered; for if pardon and justification be obtained only by faith, and this faith be only an assurance or persuasion that I am pardoned and justified; then it will necessarily follow, that I must believe I am pardoned and justified, that I may be pardoned and justified: that is, I must

believe I am pardoned and justified before I either am or can be; which is to believe a lie. This will necessarily follow upon *limiting* faith to assurance. Faith, therefore, is not *assurance*; but this doth sometimes crown and reward a strong vigorous and heroic faith: the spirit of God breaking in upon the soul with an evidencing light, and scattering all that darkness, and those fears and doubts which before beclouded it."

"As for Assurance, (he adds, in summing up the question,) I look upon that, not as a distinct part of faith, but an high and exalted degree and measure of it; not vouchsafed to all, scarce to any at all times, but only to some few, through the special witness of the holy spirit with their spirits."—See Bishop Hopkins on the Two Covenants, 8vo. pp. 172, 173. 178. BOETHOS.

To the Editor of the Christian Observer.

THE station in which you are placed, as an Observer, is truly an arduous post. To preserve a strict neutrality, or act as an unbiassed moderator between persons of different denominations, whose views are very opposite, is doubtless difficult. Impartiality seldom or never can please partisans; because she generally sees something to be corrected or reprehended on either side. Be not discouraged, however, but resolutely persevere to judge with calmness and precision (though not dogmatically) such things as may come under your review.

Though I am only an occasional reader of your excellent magazine, yet I have met many things in it which I read with approbation and delight. I should be glad if some of your judicious correspondents would give a plain, full, and explicit definition of two words, which are very commonly used to denote something ridiculous or contemptible: viz. *Enthusiasm* and *Fanaticism*; terms which are used sometimes, even by persons who wish well to religion, in such an indefinite and unguarded manner as to attach the idea of ridicule even to the purest religion in the world. These should reflect that they may, undesignedly, be serving the interests of infidelity, which is ever ready to catch at any thing which may throw obloquy upon what is truly excellent; and doth not make a distinction between the abuse and that which is really good. The best things have been, and still are liable to be abused: but let us beware lest, by a vague manner of speaking, we should attach the idea of *Enthusiasts* (in a bad sense) to the noble army of martyrs, and to those of our countrymen who perished in Smithfield in the christian cause.

We sometimes hear or read eulogiums pronounced on soldiers, "who rushed with enthusiastic ardour to storm a city;" or sailors, who embarked on a secret expedition in the spirit of enthusiasm. And why may not the same or greater praise be bestowed upon such as devote themselves, with the greatest sincerity to the worship and service of God, and bravely fight the good fight of faith? St. Paul saith, *it is good to be zealously affected always in a good thing*; and he would, probably, be called an enthusiast or fanatic by some, if he were living in the present day. If terms are not properly defined, or if the boundaries between vice and virtue be not accurately ascertained, we may confound the ideas of things that are, in their own nature, clearly distinct from each other.

Whilst some of our continental neighbours went about what they called a plan of reformation, they had not discernment to distinguish between superstition and real religion; so that, in attempting to pull down those false props or ridiculous appendages, which some had gradually affixed to the fabric, they had almost entirely razed the building itself from its foundations. Thank God, however, *the foundation standeth sure*; and though many assail the building, and fix their battering-rams against it, all their efforts will prove abortive; because he that hath erected it is no less than OMNIPOTENT. But let us not throw in the least mite of assistance, either directly or indirectly, to those who are attempting to overthrow all religion, and with it to sap the foundation of all regular government, and turn the world into a confused mass of horror and distress.

What is *Enthusiasm?* and what is *Fanaticism?*

A plain answer to these two questions is requested by

A SINCERE INQUIRER.

To the Editor of the Christian Observer.

A CORRESPONDENT, signing himself "Churchman" in your last number, has with propriety observed, that the highly indecorous manner in which some clergymen read over the Liturgy of the Church, is one cause of the low estimation in which she is held, and of the consequent increase of the favourers of the dissenting mode of worship. But I feel myself by no means satisfied with his remarks upon the subject of what he calls "extemporary sermons;" by which I apprehend he means the habit of preaching without notes. If, indeed, he had confined his observations to those which are, in the strict sense of the word, extemporary, I should have had no occasion to differ in opinion from him. But as a clergyman of the Church of England, anxious for her welfare and respectability, and yielding to none in veneration and love for her forms and principles; I must declare it as my own opinion, that nothing contributes more to the improvement of that cold method of preaching so long and justly complained of, and to the success of ministerial labours, than the increasing prevalence, among clergymen of the establishment, of the practice of preaching either without notes, or only with the help of short skeletons. I am very far from wishing to impose this habit upon all, or to diminish the fully ascertained usefulness of very many who write and read the whole of what they deliver. But, at the same time, I have been long convinced that *Rem paratam verba haud invita sequuntur*, (that the man who has well studied his subject will be at no loss for expressions); and that superior weight and animation, as well as interesting impressiveness of manner, will accompany the discourses of a minister who thus brings satisfactory evidence, if not of his speaking from the heart and of being really in earnest, at least of his having maturely considered the topic which he has chosen to discuss.

I believe that almost every clergyman, possessing respectable abilities united with a real solicitude for the growth of piety, who should endeavour early to acquire the art of public speaking, would find little difficulty in so expressing himself on any scriptural subject which he had previously studied and arranged, as to give satisfaction to the pious and judicious among his hearers: and such only are qualified to judge. I feel moreover a strong persuasion that the more encouragement is given under due regulations to this practice, the more will the Church of England prosper and be respected.

I am very far, Sir, from vindicating the delivery of crude unpremeditated sermons, or of encouraging a clergyman to attempt the preaching on any text which he has not well digested and considered; and on which he has not so far prepared and arranged his thoughts, as to be able to preach a consistent, connected, and impressive discourse. But why is the minister of the gospel to be denied the advantages which are allowed to the pleader at the bar or in the senate? Why is he to be supposed less able, or less willing, to apply his head and heart to an attainment which is universally admitted to promote interests far less important, than those which should animate the exertions of a preacher of righteousness?

I am as strong an advocate for pulpit decorum, and as much averse to the abuses of extemporary preaching (as it is called) as your correspondent can be: but I think his observation ought to have been made with many more qualifications and favourable exceptions than appear in his letter. I do not think it a sufficient argument against the practice that the Dissenters make use of it. I should rather say, that the ministers of the establishment would do well to endeavour, where it can be done with sufficient ease and satisfaction to themselves, discreetly and rationally to imitate them in a mode of preaching which, in many points of view, is calculated to attract and preserve the attention of the audience; and thus to place that part of the service of the church on the most useful footing. I should therefore be glad, Sir, to see, in your miscellany, some hints and directions for such a mode of acquiring a habit of

preaching without the use of a written discourse, as should unite the essential requisites of discretion, zeal, solid scriptural information, and devout energy; with simplicity, plainness, and elegance of style, impressiveness of manner, and a ready and graceful utterance. Such directions might be eminently serviceable to candidates for orders, and also to those of the younger clergy who may wish to adopt the practice in question; but who, from want of a more early attention to the subject, find it difficult to do so. And as to encouraging Dissenters, I have seen reason to conclude that the Dissenters would be full as likely to become attached to the establishment, in consequence of the extension of this practice, as Churchmen to become Dissenters from the unfrequency of it. In fact, it is not the circumstance of a sermon being written or not written, but it is the union of evangelical orthodoxy with earnestness and seriousness of manner, which operates the most powerfully on the great majority of pious hearers of every description. Every minister of the gospel ought to use that mode of preaching which his own experience, guided by a pious zeal for the welfare of his flock, shews to be the best calculated to make his abilities serviceable, under God, to those whom he is appointed to instruct. I will only add, that I disclaim every thing which wears the appearance of general censure; and should not have troubled you with this letter, if I had not thought the remarks of the "Churchman" calculated to excite an undue prejudice against many exemplary clergymen, who have laudably endeavoured to revive the once generally established habit of addressing their congregations, in such language as a well furnished head, warmed by a pious heart, will seldom fail to render useful and acceptable, although not previously committed to paper. With a high respect for all the clergy who preach the genuine principles of christianity, whether in written or unwritten discourses, I remain,

Your's, &c.

B. T. W.

To the Editor of the Christian Observer.

AMONGST various improprieties practised in places of worship, there is one which you have left unnoticed. I mean that of gossiping after divine service. I have been concerned to see, in some few churches near the metropolis, the congregation (I mean the higher part of it) immediately after hearing a truly excellent discourse, crowd into a corner of the church, either for the sake of criticizing the sermon, or for conversation. Many evils might be pointed out as naturally resulting from this practice. Is it not, among others, giving an opportunity to Satan to take out of the heart the good seed, perhaps, happily sown there? By inserting this short hint into your miscellany, you will much oblige,

Your's, &c.

K. S.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I HAVE remarked, that persons who find it difficult to make up their minds on points of practical propriety, apply to you and to your correspondents for your opinions. I approve such a proceeding. Two heads, it is affirmed, are better than one. The position may be too broad: but if one of them retains to itself the whole power of decision, it neither lowers its dignity nor incurs any loss by giving liberty of counsel to the other. You well understand the difference between asking and following advice: and are too liberal to suppose the latter step to be a necessary or a natural consequence of the former. If I meet a physician, and can obtain from him without a fee a prescription to cure the cramp or the tooth-ach; I put it safely into my pocket-book. But the application or non-application of it rests with myself.

After this sufficiently frank explanation, I shall enter upon my business. That you may be the better able to judge concerning the matters in debate between myself and my wife, I must give you some insight into our characters. I, Sir, am universally admitted to be an extremely worthy and excellent man: worthy and excellent, not in

the customary and despicable acceptation in which those terms are applied by the irreligious world, but in the sense in which they belong only to sound christians. Sir, I am a religious man. I was born and bred in a very dark place, and for many years was a mere formalist, as I am sorry to say (but the truth, Mr. Editor, must be spoken) nine hundred and ninety-nine out of a thousand are now. Poor wretches! I pity them: yes, yes, I pity them: for we ought to be very careful of despising them, how much soever they deserve our contempt. But those days of ignorance are gone, and I have almost forgotten them. I have now professed religion these four years; and have sat during all that time under gospel ministers. I have not sat under them for nothing. I know all their doctrines to a hair: and am allowed to be so good a critic in orthodoxy, so careful as well as able to expose, for the benefit of weaker brethren, the slips and blunders of the most celebrated preachers, that the most eminent of them, I am confident, are afraid of preaching before me: and the real reason of a certain clergyman's suddenly quitting his pulpit without finishing his discourse was not, as was reported, the attack of an ague fit, but, as I have adequate grounds for believing, the unexpected sight of me in his church. Of my own religious eminence (I am unwilling to seem to commend myself, but the truth must be spoken) I need not say any thing farther. As to my wife, she also professes religion, and is a good sort of a woman in her way. To do her justice, she was brought up under the gospel, and understands what are called the fundamental doctrines very sufficiently. But she has not any knowledge, as I wish my wife to have, of the nicer distinctions: and those, Mr. Editor, are the thing. And what is more provoking still, she neither values nor relishes them when I point them out to her. Her mind unhappily runs in another line. Next to the plain fundamentals with which you no doubt are acquainted, and which are things that any person may learn with little trouble, she seems always to be labouring about tempers and practices—mere legal work. Not that she appears to pride herself about these matters, or to put any confidence in them, but I am sure that she must do both: for every person must, who is scrupulous about them and loves, as she does, to hear sermons, at least parts of sermons, that are strict or minute about such things. From this turn of her's some good, I allow, results. My house is always as quiet as a church: she is never out of humour, though I have heard her relations say that her temper was naturally but indifferent: she is constantly cheerful; very attentive to my accomodation and ease: very punctual, very affable, very retired; very economical, and, at the same time, very kind and liberal to the poor. But grievous evils accompany these advantages. She is uncomfortable (I see it very plainly, though she often says nothing), because I am not as over-scrupulous as herself: and there would therefore be danger, were my religious knowledge less ample and my resolution less manly, that she might make me dissatisfied with my own conduct. When I happen to be ruffled by my customers, (for my commercial dealings are very large,) she is evidently hurt by the circumstance, even though I acknowledge that it might have been better had I disregarded the provocation which discomposed me. When I take the same allowed methods in order to set off my goods or to advance my trade, which others in the religious world regularly sanction by their example, she is not at all convinced that I am doing right. And recently, when by a similar proceeding I fortunately cleared a couple of hundred pounds at a stroke; her face indisputably shewed that she thought the transaction little better than cheating. I am shocked to be compelled to lay before you these flagrant transgressions of christian duty in a woman of whom I am desirous to think well. But you see, Sir, how she intrudes into things which do not belong to her: how she violates her duty to her husband: how unwarrantably she brings odium and disgrace upon religion by presuming to question any of the proceedings of a known religious man like myself! Then she has a way

of introducing into discourse scraps and maxims from some sermon or other which we have lately heard: as if my memory were not as good as her own; or as if I were not able to see that the words happened not to be worth remembering, or that they had nothing to do with the present occasion. Then she makes no allowances for proper difference of behaviour to different people who do business with me. If a customer of low rank uses a profane term, I am very ready, as far as prudence permits, to let him see that I am offended at his taking such a liberty before me. Surely an occasional proceeding of this kind is bearing my testimony against profaneness. But if a rich employer should pour out half a dozen oaths in a sentence, would he at all care if I were to put on a grave face? Not in the least. I therefore look under such incidents exactly as usual. Why am I to incur the risk of displeasing him, when it is plain that no good would follow? Am I not forbidden to cast my pearls before swine? I could give you twenty similar examples. Sir, there is no sin, in my opinion, more abominable than that of casting blame, directly or indirectly, on a religious man. What would my wife have me to do? I hear two sermons, sometimes three, on a Sunday, and one every Tuesday evening, and have family prayers morning and night. She knows that I would on no account suffer a romance to pollute my shelves: and with what indignation I flung into the street a pack of cards which, by some mistake, had been sent to my house. I never attend public places, or any other wicked amusements: but make my evening cheerful at home with a comfortable supper, and a little innocent rum and water. I believe the world to be utterly corrupt, and always speak of it as such: and as to spiritual pride, there is no person who discerns it more speedily, or censures it more frequently or more severely. But I will not be betrayed into self-commendation. I proceed, therefore, to a practical affair, about which she has more openly told me her mind than she has done respecting any of the points to which I have hitherto alluded. We have three daughters, all completely grown up: and of course the possibility, not to say more, of their being settled in marriage presents itself. They are very dutiful and good girls; and I am confident will not let their affections be entangled, much less will they countenance any overtures, without the previous approbation of their parents. Now, Mr. Editor, there are two principles respecting the subject in question on which my wife and I are agreed. Most certainly, Sir, such a man as I would never consent, nor would my wife, that a child of our's should marry a person who is not religious. And we should equally refuse to give our daughter to a husband who could not maintain her comfortably in the line of life in which she has been brought up. But in the application of these principles we are not altogether in unison. And as circumstances, of too private a nature to be specified, now occur, and others are likely to occur, which might be improved into opportunities of advantageously disposing of one or more of these girls; I wish to hear your opinion upon the matter, as far as I can properly explain it, and shall attend to your advice as far as I judge it to be prudent. My wife professes that a certain portion of religion, if I may so express myself, that is to say as much, to use her own language, as is essential to constitute a decidedly religious character, is indispensable in her daughter's husband: and that it is a sin, both in the child and in the parent, knowingly to be satisfied with less. For my part, I do not like tying myself down by assenting to abstract propositions. They are very awkward, Sir, and incommodious: and often stand much and needlessly in a man's way. My maxim is this: a wise man will be guided by circumstances. The man who shall marry one of my daughters must, no doubt, be religious. But is it to be supposed that I have so little regard to a commandment of scripture, as not to hold fast the wisdom of the serpent? Sir, there are degrees in every thing. The rational way, in my mind, of considering the matter is this. Religion is unquestionably a very good thing, and the best thing, and an indis-

pensable thing; and I have admitted as much to my wife again and again. But wealth is likewise a very good thing: and a high connection is a very good thing: and a proper degree of consequence is a very good thing: and the natural appendages to these very good things are themselves very good things also. It is necessary, therefore, and most reasonable, that in proportion as I find in a man who proposes himself to my daughter a larger share of some of these good things, I should be satisfied with a less share of others. This is a truth to which my wife's understanding is impenetrable. She is willing enough, indeed, to make an abatement in the article of money, and in some other points, for the sake of an addition in religion: but she is utterly averse to abate in the article of religion, for the sake of any or of all of the rest. Was there ever such an instance of partial and narrow views! What, Sir! if there should be two candidates for the honour of being my son-in-law, one of whom has two thousand a year and the other four; am I to expect as much religion in the latter as in the former? Both of them, Mr. Editor, must no doubt be religious: but to require equal religion in the richer of the two would be to account his additional two thousand a year as nothing. No, no; I am desirous to do justice, to make a fair deduction on this head: and a fair deduction too, as I ought, for a higher connection, the contingent prospect of a title, and for every other good thing in the scale. But my wife, I verily believe, not only would make no such deductions; but is blind enough to affix no value to any excess of wealth beyond what is requisite, as I have already stated, for the comfortable support of her daughters in the line of life in which they have been educated: and, in fact, regards such an excess, as well as higher connections and similar good things, as absolutely undesirable, and as gilded snares. She harps upon such texts as these:—"Mind not high things."—"Give me neither poverty nor riches."—"How hardly shall they that have riches enter into the kingdom of God."—"Be not conformed to this world."—"Love not the world nor the things of the world, the lust of the flesh, and the lust of the eye, and the pride of life." Then she talks of the *spirit* which these texts inculcate; as if I were likely to be ignorant of it, or as if it were not to be accommodated to times and circumstances. The only point on which I am somewhat at a loss is to determine what, in such cases as I have described, is the *quantum* of abatement, the *amount* of deduction, which, consistently with my character as a religious man, I may admit. For example, if of two suitors one is twice as wealthy as the other: needs he to be more than three fourths as religious? To abate half might be too much. I want therefore to know the proportion according to which deductions for various balancing advantages are to be computed. The most satisfactory and compendious method, Sir, will be for you to give us your opinion on the general subject in one view, by drawing it up in the shape of a multiplication table, or by arranging it in parallel columns like different scales of degrees affixed to a thermometer. A single inspection will then remove every doubt. We shall instantaneously perceive the ratio which different good things bear to each other. We shall perceive, at a glance, in what degree a better house may countervail a better temper; or higher connections stand in the place of lowliness of mind; or a larger fortune make amends for a defect of christian zeal; or knowledge of the world be accepted as a substitute for insight into doctrinal truth.

O. M.

To the Editor of the Christian Observer.

OBSERVING with much pleasure the forward part which you have taken in promoting the Abolition of the Slave Trade, and the just views which you entertain on that subject; I have been led to suppose, that you might not deem the inclosed communication unseasonable. It is the journal of a voyage, which I lately made in a slave

ship, from the coast of Africa to the West Indies. The journal was written in the form of a letter to a friend, without the most distant view to publication. I have extracted what seem to me the most material parts of it: and should you be of opinion that at the present moment, when the legislature is deliberating on the propriety of abolishing the slave trade, the simple, unvarnished statement of facts connected with that subject, which I now send you, will serve to convey any useful information to your readers, you are at liberty to insert it. You will perceive that, throughout the whole of the relation, I have studiously avoided every species of colouring or exaggeration; confining myself almost entirely to the bare description of the scenes which it was my lot to witness. Should my present contribution be favourably received, I may venture, at a future time, to submit to your editorial judgment some more papers of a similar kind. In the mean time you will find in the postscript, a reference which will enable you to obtain satisfaction with respect to the genuineness and authenticity of the inclosed narrative. LEO AFRICANUS.

180—, May 5. We went on board the Mary in the evening to view the accommodations. Captain Y—— told us we should see that a slave ship was a very different thing from what it had been represented. We should find the slaves rejoicing in their happy state. The slaves had all been put below: but he was resolved to convince us of the truth of his statement. He accordingly said a few words to the women, to which they replied with three cheers and a loud laugh. He went forward on the main deck, and spoke the same words to the men, who made the same reply. "Now," says he, "are you not convinced that Mr. Wilberforce has conceived very improperly of slave ships?" The inference was, no doubt, undeniable. He had had a mutiny of his people, and an insurrection of his slaves: but he said that I need be under no apprehensions now, for he kept such a guard on the slaves as would baffle all their efforts should they attempt to rise. He shewed me where my cot was to hang, and said he hoped I should not find any inconvenience from a few small slaves sleeping below it. "The smell would be unpleasant for a few days; but when we had got into the trade winds it would no longer be perceived." We did not remain long on board. The stench, and the spectacle, and the conversation, did not tend to console us in the contemplation of our voyage.

6th. On going on board this morning, I found another slave captain, Captain B——, in conversation with Captain Y——. "I have lost four slaves already," says Y——, "and all owing to that rascal who has palmed himself on me for a surgeon. The fellow has killed them. As soon as I get home I shall apply to Mr. Wilberforce to prosecute Mr. ——, of Liverpool, who recommended him to me."— "I have a fellow of a surgeon too," says B——, "who has killed two slaves for me, but I was resolved not to put up tamely with the loss. When he killed the second, I called him aft, and inquired the cause of the slave's death, and what medicine had been administered. I then asked him if the medicine which he had given was a good one. He said, yes, very good for that particular complaint. I told him, I don't believe you, but I shall soon see; and with that I prepared a double dose of it, and poured it down the rascal's throat."

The conversation turning on the conduct of their officers, Captain Y—— related the following circumstance with an air of triumph. "I had once a mate who was so remiss as always to sleep on his watch. I gave him many reprimands, but to no purpose. At last I resolved to cure him. Therefore finding him asleep one night on his watch, I went down for my small sword, and with it I pinned his ear to the place on which he leant."

At 2 P. M. the ship got under weigh and proceeded with a favourable wind. The slaves had a very unhealthy look, being meagre, dirty, and, without one

exception, scorbutic. There were on board in all two hundred and forty, viz. one hundred and seventy males and seventy females. Four slaves had already died.

7th. I observed one woman handcuffed, and inquired the cause. I found she had lately attempted to drown herself, and had been caught by the leg just as she had thrown herself over the side. For this misdemeanour she had received a severe punishment, and was still handcuffed as an example to the rest.

About midnight I was waked by a great noise in the cabin, which arose from one of the girls having been seized with a violent pain in her stomach. The surgeon was called, but his applications were fruitless, as she died in about two hours.

8th. The men-slaves were brought on deck for the first time since our sailing. They seemed exceedingly dispirited, and drooped very much: some of them also looked very sickly and proved to be so. In some of their countenances there appeared a settled gloom, which the captain wished to attribute partly to their having been confined below for some days, and partly to their not seeing land. Both he and the officers seemed to think that they had mischief in their minds. While the ship was on the coast they had made an unsuccessful attempt to get possession of her. After the insurrection had been quelled, the captain, willing to shew his valour, went among them with his drawn sword. He gave one man a blow with it, which broke the sword in two. He aimed a blow with his fist at the temple of another, with the intention of knocking him down: but the man, turning his head suddenly, received the blow on his teeth, which so disabled the captain's hand, that it is doubtful whether he will ever recover the perfect use of it. The two ringleaders are now chained to each other by the neck; besides having on the same fetters which are worn by the others.

10th. Capt. Y——told me that there was once in the same employ with himself, a man of the name of K——, since dead, who cut off a boy's ear in a fit of unfounded jealousy. He saw the boy immediately after. On the occasion of an insurrection having taken place on board his ship, this same K——, (according to Captain Y——,) hanged one of his slaves as an example to the rest.

11th. A woman died of dysentery. The practice of the surgeon in this disorder appeared to be very erroneous; no other remedies than astringents being used.

15th. A woman who was lately delivered of a child died. She had been previously reduced to a mere skeleton. A slave ship affords few, or rather no comforts, to a woman in this state. The bare deck was her only bed, and a scanty rug her only covering. The child had not yet tasted its mother's milk, but had been fed with flour. It survived the mother only two days.

Captain Y—— told me that some years ago the captain of a slave ship had carried off two native women from Cape ——, without any just cause: and that he himself happening soon after to come to the same place, his people, whom he had sent ashore for water, were seized by the natives and put in irons. A palaver was called, and it was agreed that Captain Y—— should replace the two women, and that then his men should be given up. He did so, but the men were still withheld. On this he prevailed with the captain of another vessel lying there to assist him; and going ashore with a large party of armed men he drove the natives from the town and rescued his people. He did not know how many of the natives were killed in the attack.

21st. A woman died suddenly to-day; the cause not known.

23rd. I observed to-day, as on former occasions, several of the slaves rejecting their food. The officer on duty began to threaten and shake his *cat* at such as refused to eat. One argument he made use of was, that if they did not eat they would soon be thrown into the sea. That argument, however, would probably have been used in vain, had he not also shewn an

intention of proceeding to exercise the *cat*. The slaves then made a shew of eating by putting a little rice into their mouths; but whenever the officer's back was turned, they threw it into the sea.

24th. The captain again wanted the slaves to dance; but they did not seem disposed to comply with his wish. He began to dance himself by way of setting them an example; but they shewed no inclination to follow it till the *cat* was called for. Then, indeed, they began to sing and bawl and skip about. A few, however, were content to have the *cat* smartly applied across their shoulders several times, before they would so much belie their feelings as to make merry when their heart was sad.

26th. I was on deck this morning about seven o'clock, when some one in the mizen-top called out that there was a boy overboard. On looking astern, I saw a boy in the ship's wake swimming very stoutly, though he was not more than nine years old. The ship was going right before the wind with all sail set; so that there was little hope of recovering him. The people on deck, indeed, seemed disposed to make no exertions at all for that purpose; on which I called up the captain. He ordered the ship to be hove-to, and the boat to be hoisted out: but before that could be done the boy was at least two miles astern. This circumstance and our having lost sight of him, rendered it so impossible to recover him, that we resumed our course. It appeared that he had fallen overboard by accident.

28th. A woman died to-day of a spitting of blood.

29th. About ten o'clock in the forenoon, to my great joy, the island of —— appeared in sight. The slaves set up a loud shout; but in a few seconds their countenances fell. Possibly they thought that some great change was now about to take place in their condition, and their ignorance of what it might be filled them with painful forebodings.

The aspect of this island is very beautiful; the land being highly cultivated, and so well inhabited as to have the appearance of a continued village.

We cast anchor about four in the afternoon; soon after which I took my leave of the Mary and went ashore. Before, however, I quit her entirely, I shall give you a description of the economy of this slave ship, together with such observations as I was enabled to make on the state of the slaves, and the mortality among them.

The accommodations for the slaves were arranged in the following manner. The men's room was immediately below the main-deck, and extended all the way forward from the main-mast. Its height below the beams was only four feet and a half. A large grating was placed over it, through which, while at sea, a sufficiency of air might in general be admitted. But in harbour or on the coast, where calms are frequent, the poor slaves confined in it must have often breathed a most impure and stifling atmosphere. There were, in the side, two or three small scuttles, or holes for admitting air, which were occasionally opened. In this room 140 men were stowed: and certainly the space allotted to them was far too small either for comfort or health. I observed that, on their coming on deck the second day after we had sailed, (they had at that time been four or five days below,) their looks were quite livid and ghastly as well as gloomy and dejected.

The men were always fastened together two and two by means of iron shackles; the right leg and hand of one being attached to the left leg and hand of the other. If the weather was such as to admit of their coming upon deck, they were brought up about eight o'clock in the morning. Only two were allowed to come up the hatchway at a time: and a second pair was not permitted to ascend until the first pair was made fast to a chain reaching the whole length of the deck, and which having been passed through a ring in the leg irons of each pair in succession, was then locked to a strong ring-bolt. After they had all been brought on deck,

their rice was set before them in tubs, (one tub for ten slaves.) On a signal being made they all clapped their hands and cheered three times: after which they immediately began to eat. Having finished their meal a draught of water was given to each. The first mate and boatswain, armed with a cat, have charge of the main-deck during this process.

Sometimes a drum was carried on the main-deck, to the musick of which the men sung and danced. Being fixed to one spot, by means of the chain already mentioned, their dancing consisted only of beating the deck violently with the foot which was at liberty. They had two meals a day, the first between nine and ten: the second, which was conducted in the same way as the first, about four in the afternoon. Before sunset they were all sent down below, and the hatches were then locked.—While they were on deck their apartment was always cleaned out: but towards morning the smell of it became necessarily very offensive: and it was still more so if the weather at any time prevented their being brought on deck.

The main-deck was entirely separated from the part of the ship abaft the main-mast by a strong barricade about ten feet high, and extending about two feet over the ship's side. In this barricade was a little door capable of admitting one person, at which two sentinels were placed during the time the men slaves were on deck. Four more were placed with loaded blunderbusses in their hands on the top of the barricade, above the heads of the slaves: and two cannons loaded with small shot were pointed towards the main-deck through holes cut in the barricade to receive them.

A very strong bulkhead, but so formed as to admit the circulation of air, bounded the after-part of the men's room: between which and a bulkhead of the same kind, which formed the forepart of the women's room, was a space of about ten feet, which served for a passage into the hold. From this second bulkhead the women's room extended to the mizen-mast. This apartment was more commodious in proportion than that of the men, as in general not more than forty-five persons slept in it. The women were not in irons, one excepted, who had attempted to drown herself. The grating was raised about three feet above the deck, and admitted a good deal of air. The women were brought upon the quarter-deck every morning: but with *them* none of those precautions were used, which were thought necessary with the men. They, together with the boys and girls, messed on the quarter-deck in the same way as is described above, and were kept in order by the second mate armed with a cat. They were frequently ordered to dance and sing; and being more at their liberty than the men, and apparently less affected by their state, they made much more noise at this exercise; though it was a difficult matter at times to prevail on them to engage in it. About sunset they also were ordered into their place of confinement, and the hatches locked down.

The quarter-deck was raised about seven feet above the main-deck, and extended forward so as to afford two additional apartments. The aftermost formed the cabin. Here hung the captain's cot and mine: and underneath these, on the floor during the night time, lay twenty-five little girls. Before the cabin was another apartment, quite open forward, in which the first mate and surgeon hung their cots, and where the boys, to the number of twenty-nine, lay during the night. The ship's company had their hammocks hung over the main-deck under the long-boat; on each side of which a kind of awning was extended a little way, in order to defend them from the dews.

The food of the slaves was boiled rice, over which was poured a sauce called slabber sauce, made by boiling some pieces of scuttle fish, and perhaps some beef bones, in water. It was the doctor's province to see that the rice was properly cooked, exactly portioned out, and sufficiently cool. Such of the slaves as did not eat heartily were ordered to eat, and threatened with punishment if they did not: but it often appeared that those who refused to eat were indisposed. The sick, especially those with dysentery, were kept separate from the others: the men in the

long-boat, over which was thrown an awning; the women under the half-deck. None of the slaves had any clothing allowed them, and they all slept on the bare boards. How painful this bed must have been, considering the friction caused by the incessant, and, at times, violent motion of the ship, may be easily conceived. I had some experience of it. Being indisposed one day, I lay down on the lockers in the cabin, without a mattress under me; in consequence of which before night I had the skin rubbed off my hip bones, and my flesh in many places much bruised. The slaves, I believe, are more accustomed to hard beds than I was: but the friction caused by the motion of the ship must have been as new to them as to me, and it was that which chiefly incommoded me.

From the above account you will conceive that my situation could not have been a pleasant one. During the night I hung over a crowd of slaves huddled together on the floor, whose stench at times was almost beyond endurance. During the day, indeed, I had the cabin a good deal to myself: but the noise of the slaves on deck was excessive, especially when they were dancing. There was no possibility of my having any exercise, as the quarter-deck was so fully occupied by the slaves during the day, as to render it difficult to move without treading on them. But if even in health my situation was unpleasant, it was still more so when I happened, as was frequently the case, to be much indisposed. The dissatisfaction, however, which was ready to arise on such occasions received a check from considering that, if my state, possessed as I was of so many superior comforts; cheered by the hope of soon beholding friends who were dear to me; with various means in my power of amusing my thoughts and alleviating my sufferings; with the consolations also arising from religion to support as well as to soothe the mind: if my state, under all these favourable circumstances was so uncomfortable, what must their's have been whom I saw around me, extended naked on the bare boards; fettered with irons; deprived of every mean of chasing away the gloom of confinement; unable when sick to reveal the cause of their complaints; strangers to any measure of that blessed and heart cheering hope which makes the slave a freeman; ignorant of the fate which awaited them; filled with fears either of a horrid death or a cruel servitude; and, without the most distant prospect of ever visiting their native land, or of beholding the face of one of those friends or relatives from whom they had been forcibly torn. It seems scarcely possible for the imagination to conceive a state of more unmitigated suffering than their's. Their cup is full of pure, unmingled sorrow: the bitterness of which is unallayed by almost a single ray of hope. Let us who, though christians, are apt to be galled and fretted by every disappointment of our wishes, and to feel the risings of peevishness and resentment even on some momentary privation of our accustomed enjoyments; look at the extremity of wretchedness which *these* are fated to endure. And what are we more than these? Do not we labour under the same curse? Are we not by nature heirs of the same wrath and condemnation? And are not these also; even these, abject as they seem, the purchase of a Saviour's blood, and "graven on the palms of his hands?" Though to us unsearchable and past finding out, yet known unto thee, O Lord; are all thy works, not only from the beginning of the world, but also to the end of time: and from thy word, which is the fountain of truth, do we draw the hope that even these miserable outcasts from the common rights of humanity and their posterity, though brought forth with weeping, and thus led on through the deep waters of affliction and cruel bondage, may yet come as the redeemed of the Lord to Zion with songs and everlasting joy upon their heads. Hasten, O Lord, a consummation so devoutly to be wished!

It certainly appeared to be the captain's wish to make the situation of the slaves comfortable. He complained, however, and not without reason, that his wishes were badly seconded by his officers. He took pains to raise their spirits by giving them to understand, as well as he could, what a fine coun-

try they were going to, how well they would be treated, and how much better off they would be there than in Africa. One of the men once very shrewdly observed, "We have your word for it, and be it true or false we must take it." He was at great pains likewise in inducing them to take exercise, which they did, often with much reluctance. He himself, however, never employed harsher measures, till entreaty and example had failed, and even then he used the cat sparingly, choosing rather to tempt them with a display of beads, &c. which with the women and girls was sometimes effectual. He paid in general a ready attention to their complaints, and seemed desirous of finding them out. But his efforts to render their situation agreeable to them were not attended with any success. An air of dejection appeared in the faces of most of them, and even of many of the young: and he himself used to observe, with expressions of regret, that I could not have had a view of a slave ship under worse circumstances, for that he had never seen any so gloomy and dejected. The slaves were, in general, exceedingly thin, and all of them were covered with disagreeable eruptions. They were very averse to any kind of exercise; and when they danced their whole aim seemed to be to make noise enough to please the captain, who they perceived to favour those most who danced most and sung loudest. On this account the two men with the chain round their necks always exerted themselves very conspicuously in the dance, in the hope of being liberated: they continued, however, to wear it till we got to the end of our voyage. The songs which accompanied their dancing consisted only of one stanza, constantly repeated and loudly vociferated, and had little music in them. Some of the women used to sing very sweetly, and in a plaintive tone, when left to themselves. The subject of their songs I could not learn. Many of the men had on their countenances a fixed gloom which nothing succeeded to remove, and which formed a melancholy contrast to the dance and song they were forced to practise. A few of the women appeared totally unconcerned, but many of them far otherwise. These kept themselves aloof, (at least as much as was possible,) from such as were more noisy, and when forced to join in the dance, or in the cheers, which preceded their meals, they seemed to feel an indignation which long continued habit could not repress, at being forced to behave so childishly. I was deprived of every opportunity of conversing with any of them, there being no one on board who could interpret any more of their language than was necessary to make known ordinary wants, and to prefer common requests. The state of slaves in a slave ship is *necessarily* wretched: and these appeared to feel its miseries with full force. Men loaded with irons, guarded by fire-arms, and ignorant of their destination, must have been more or less than men had they been cheerful. To expect that, subjected as they all were to the pain of sleeping, without covering of any kind, on a hard plank in a rolling ship; and in a place where the stench for three-fourths of the night was truly horrid: stung too as they must be by the bitter recollection of the country and connections from which they were violently separated, and tortured by doubts and fears of what might still befall them: even to expect, I say, that in such a state they should be otherwise than wretched, appears in the highest degree unnatural and absurd. An attempt at insurrection by the men, an attempt at suicide by one of the women, the precautions which are multiplied to keep them from injuring themselves or their keepers, the anxious search which is renewed day after day over their apartments for edged tools, would form a sufficiently strong evidence of the light in which Africans regard the hold of a slave ship, even if no indication of their feelings appeared in their looks; and, independent of every other circumstance, would sufficiently disprove the accounts which have been hardily brought forward respecting the delights of the middle passage.

The mortality on board was considerable. In the short space of seven

weeks twelve slaves had died, of whom eight died during the three weeks I was on board: and I left them in a very sickly state. This was a mortality of no less than five per cent. in seven weeks; and, though moderate in comparison of the mortality on board some ships, yet was it sufficient to unpeople the earth in less than three years, were it general. One cause of mortality was the badness of the water, which in consequence of the casks having been badly cleaned had so nauseous a smell that I was obliged to confine myself to malt liquor as a beverage. The water was so putrid, that its being boiled and mixed with wine, or tea, or coffee, could not disguise its taste.

One of the slaves who died was the woman who had been delivered on board. This poor creature's state was pitiable beyond description, for she had the same disadvantages to struggle with as the other slaves. She pined away till she was worn down to a mere shadow; and the day on which she died, I observed them opening her mouth and pouring down her throat the nourishment which she had not strength nor inclination to take. The child survived its mother only a day, but I do not reckon it in the account of mortality. The medical practice on board was certainly very faulty, and probably contributed to the mortality; but it was plain that there was an indifference to life, or rather an absolute distaste for it in the patients themselves.

The captain's behaviour towards me was very civil and attentive; and during my illness he was constant in his inquiries and in his offers of service. He paid me the compliment never once to swear while I was on board, and he also repressed the practice among the officers and seamen. I say he paid me the compliment, because I observed, after we went ashore, that he was much addicted to that vice. He was extremely anxious to explain every transaction, as if I were sitting in judgment on what passed around me; and he was ready to construe a question, nay even a look, into an act of accusation, which required that he should set himself on his defence. Though this extreme eagerness to justify himself was by no means pleasant to me, yet I believe that it proved a salutary restraint on his passions, which I had occasion to know were not of the most placid kind; and was thus a mean of rendering the state both of slaves and seamen, on the whole, more comfortable than it would otherwise have been. A great part of the ill usage (perhaps the greatest part) which befals seamen in this trade, arises, I apprehend, not so much from a preconcerted system of tyranny and oppression, as from the sudden and violent ebullition of ungoverned passion.

I am confirmed in my belief, that my presence, during the three weeks I was on board, had a salutary influence on his conduct, because his behaviour towards his seamen is considered even by his brother slave traders as a great blot in his character, and also because the men who had mutinied a few days before I came on board shewed no disposition to make any concession even when in sight of a man of war. Nay, so eager were they to get from under his power, that eight of them swam on board a frigate, which lay in the harbour, at the risk of being devoured by sharks, and with a certainty of receiving only one-fourth of their present wages. Three seamen had died, and many more were sickly. The greatest disadvantage they had to struggle with, was the want of a proper place to sleep in. Their hammocks hung over the main-deck, below the long-boat; to which was added on each side a piece of an awning. This might keep off dews in a calm night, but could not prevent the damp night air and rain from reaching them, particularly while the wind was high, as it almost always was at sea.

Captain Y——, as I mentioned before, appeared on all occasions very eager to justify himself. But not content with justifying himself, he undertook also to justify the slave trade. On every thing, however, which respected even the African part of the business, he acknowledged himself to be almost entirely ignorant. He said it was next to an impossibility for a slave captain to procure correct information as to the cause of the slavery of those

whom he purchased. He could not speak the language of the slave, and were he to question the African trader about it, he would be thought to doubt the trader's right to sell; and the reply would be, "What you want to know for? You no come to buy slave? Suppose you no want to buy him, tell me; I must go t'other ship." Captain Y— told me, on one occasion, that he would prove the trade just. "Slavery has existed almost since the beginning of the world." True. Murder is still more ancient, and of course more just. "Does not England send slaves to Botany Bay?" Yes; as a punishment justly incurred, for crimes clearly proved, and previously defined. "The African laws and African punishments are equally just with ours; besides, what right have we to make laws for Africa, or to try to alter those which now exist there?" *Red water* laws then are just? Punishments for witchcraft are just? The enslaving of wives and children for the crime of husbands and parents is just? Kidnapping is just? &c. &c. Besides, the object of abolitionists is not to make laws for Africa, but to prevent Englishmen from exciting, encouraging, and abetting African injustice and African violence. "The slave trade is the happiest thing in the world for Africans. At home they are without natural affection, liars, and thieves; without a spark of honesty or gratitude; they live also in misery. By going to a *christian* country they acquire good dispositions, and come to know their duty. Besides you see how happy some of them are on board ship, and they are still happier in the West Indies." Allowing all this to be true, (though I know it to be most untrue,) it proves in no degree the *justice* of the trade, which was the point at issue. If the trade be unjust, no good effects will justify it. You express respect for the decisions of scripture. It says we are not to do evil that good may come. "It is a very good thing to be religious, but I have no notion of being righteous over much. My conscience does not reproach me, for my maxim always is *to do unto others as I would be done by.*" It is a good maxim, and I think were you to follow it to its full extent, you would soon abandon the slave trade. He seemed sensible of this consequence and shifted his ground. "You allow the authority of scripture. How then can you say the trade is unjust, when God gives the Jews directions for the treatment of slaves, thereby giving slavery his sanction?" God may do as he pleases, and he is the only judge of his own actions. We are to imitate his moral perfections, not his particular actions. For instance, he puts to death whom he will; but will that justify the crime of murder? He saw fit judicially to punish some nations, but will that justify us in inflicting hardships on our fellow-creatures to gratify our avarice? Suppose the Almighty were in some specific instance to tell one man to put another to death, that particular injunction would not annul the positive precept against murder. "No, I allow it." Neither will any particular direction of the Almighty any more exonerate us from the obligation of obedience to general precepts, than the sentence of death pronounced by a judge will relieve us from the necessity of keeping the law which prohibits our taking away the life of our neighbour. "No, I allow it." The directions therefore given to the Jews will not exculpate slave traders from the guilt of violating those commands, the violation of which constitutes injustice. "Aye, aye, but that is not our affair. Let the Africans themselves look to that: our part of the business is fair, and honest, and just." But you, at least, knowingly encourage and promote injustice, which is the same thing. The receiver is universally acknowledged to be as bad, nay, worse than the thief. "But I have no proof that the trade is unjust: I cannot, therefore, be sure that it is; if I were sure, I should give it up. I only doubt." Apply then those passages, "He that doubteth is damned if he eat,"—"whatsoever is not of faith is sin." "I say again, the justice or injustice is not my affair. If there be evil in the trade, let the parliament, who first encouraged it, bear the blame. I shall be content at least to wait their

time, trusting that they are wiser men than me."

The above is almost verbatim one of many conversations which passed on this subject.

P. S. It may seem strange, Mr. Editor, that on a subject calculated to set in motion every feeling of humanity, and to justify a more than ordinary degree of warmth, my narrative should be so coldly given. But it was written for the information of a great lover of plain matter of fact, who was already a zealous enemy to the slave trade: and I thought it best not to alter it in any respect, on sending it to you.

FRAGMENTS.

COMPONENT PARTS OF A TRUE CHURCH.

MR. DAUBENY, in his *Appendix to the Guide to the Church*, p. 404, thus expresses himself—"I mean neither to disparage nor offend you, when I take upon me to assert, that you are but a sciolist in theology, if you are yet to learn that, however bold the position may seem, that may be a *true Church* in which the pure word of God is not preached." Let this passage be compared with the following extracted from the Second Part of the Homily for Whit-Sunday, and it will evidently appear that Mr. Daubeny does not agree so exactly with our reformers on this point as he would be thought to do.

"The true Church," says the Homily, "is an universal congregation or fellowship of God's *faithful* and *elect* people, built upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner-stone. And it hath *always* three notes or marks whereby it is known; *pure* and *sound doctrine*, the sacraments ministered according to Christ's holy institution, and the right use of ecclesiastical discipline. This description of the church is agreeable both to the scriptures of God, and also to the doctrine of the ancient fathers, so that *none may justly find fault therewith.*" Was Mr. Daubeny aware of this declaration of our reformers, when he attacked the Christian Observer as heretical, for asserting the identical proposition which is contained in it?

SINGULAR AND AUTHENTIC INSTANCE OF FIDELITY AND GRATEFUL ATTACHMENT IN A NEGRO.

A gentleman of respectability, Dr. L——, was lately confined for some time in the King's Bench Prison, while his fortune, involved in a chancery suit, was unjustly withheld from him. During this distressing period, he was obliged by poverty to tell his negro servant that, however repugnant to his feelings, they must part: his pecuniary difficulties being now such that he was unable to provide himself with the necessaries of life. The negro, well known in the King's Bench prison by the name of Bob, replied with affectionate warmth, "No massa, we will never part! many a year have you kept me, and now I will keep you." Accordingly Bob went out to work as a day labourer, and, at the end of every week, faithfully brought his earnings to his master. These proved sufficient for their support, until the recent decision of the chancery suit, by which Doctor L—— obtained an award of £.30,000. It ought to be added to the Doctor's honour, that he has settled a handsome annuity for life on this faithful negro.

SATIRE ON THE CLERGY OF THE ESTABLISHMENT.

An advertisement for the exchange of some Church Preferment, inserted in the Morning Herald of the 13th instant, concludes with these words, "To a *sportsman*, the property offered holds forth many advantages."

NAMES OF REPROACH.

During the three first centuries of the christian era, CHRISTIAN was the great term of reproach, and in the estimation of the persecutors of christianity, it proved a sufficient substitution for evidence and argument. The irreligious world now assumes the name of CHRISTIAN, and it has, therefore, ceased to be infamous; but its place has been successively supplied by the words LOLLARD, PURITAN, PIETEST, and METHODIST.

REASONING EMPLOYED BY CELSUS AGAINST CHRISTIANS OF HIS DAY.

This author wrote about the close of

the second century, and a more virulent enemy of christianity never existed. A few extracts from his writings will serve to satisfy the attentive reader, that there is little new in the calumnies which have been employed, and in the spirit which has been manifested, by some modern divines and some modern reviewers, in conducting their attacks on those of their clerical brethren, whose ministerial zeal appears to them to be excessive. "You encourage sinners," observes this Pagan writer; "because you are not able to persuade any really good men, therefore you open the door to the most wicked and abandoned."—"Some of them say, do not examine but believe, and thy faith shall save thee:"—"All wise men are excluded from the doctrine of their faith: they call to it only fools and men of a servile spirit."—"The preachers of their divine word only attempt to persuade fools, mean and senseless persons, slaves, women, and children."—"In other mysteries, the cryer uses to say, whoever has clean hands, and a good conscience, and a good life, let him come in. But let us hear whom *they* call. 'Whoever is a sinner, a fool, an infant, a lost wretch, the kingdom of God will receive him.'—'An unjust man, if he humble himself for his crimes, God will receive him; but a just man, who has proceeded in a course of virtue from the beginning, if he look up to him he will not be received.'"

REVIEW OF NEW PUBLICATIONS.

CLXI. *Review of* Cooper's *Sermons.*

(Continued from p. 295.)

The fourth sermon states "the scriptural Doctrine of Human Corruption, and of the Renewal of the Heart to Holiness." In demonstrating the first of these points, Mr. Cooper obviates, by scriptural arguments, the misconceptions which prevail on the subject as to the *seat*, the *degree*, and the extent, of the disorder. Human corruption, he contends, is *radical*, *total*, *universal*.

"*The* heart *of the sons of men is full of evil.* Not the streams alone are filthy and defiled; but the fountain is polluted. The disease is not merely external. Not the extremities only are affected. The blood is tainted. The very vitals are unsound. The corruption is a radical corruption." (p. 87.)

"The corruption is not only radical, but total. The propensity to evil, far from being counteracted by contrary dispositions, naturally experiences no check. The examples adduced prove nothing to the purpose for which they are advanced. Generosity, gratitude, fidelity, and the exercise of many other pleasing qualities between man and man; the spontaneous applause of virtue and morality; the decided condemnation of immorality and vice, may all exist, without any tendency in man to what is *truly* good. They are not necessarily connected with any inward principle of goodness, in the *scriptural* meaning of the word. For what is goodness, as opposed to evil in the text? It is godliness. It is holiness. It is a spiritual conformity to the law, to the will, to the image of the Almighty. Goodness, thus considered, far from maintaining a preponderating influence in the heart, is utterly excluded. Evil alone exists and reigns within. Is not such the universal language of the word of truth? What says the apostle? *I know that in me (that is, in my flesh,) dwelleth no good thing.* Is it not emphatically said, that *the carnal mind is enmity against God?* In what light does the Almighty, before whom *all things are naked and opened*, view the human heart? He sees *that every imagination of the thoughts of man's heart is only evil continually.* Can words more strongly and copiously depict the total depravity of man? Observe the force and fulness of the expressions. *The thoughts of man's heart; the imaginations* of the thoughts of his heart, are evil: evil without exception, for it is *every imagination* which is evil: evil without any intermixture of good, for it is *only* evil: evil without any interruption, for it is evil *continually*." (p. 89—91.)

In opposition to those who would confine the strong language of scripture, respecting human corruption, to the Antediluvian or Gentile world, Mr. Cooper satisfactorily establishes its universal application. He thus closes the argument on this point.

"If," says Mr. Cooper, "as the scriptures teach, *without holiness no man shall see the Lord;* then every text, which points out the nature and extent of human corruption, points out by implication the nature and extent of that moral change, which man must undergo. And it will on examination be found, that every erroneous sentiment which prevails with respect to the nature and extent of this moral change, exactly corresponds with the miscon-

ceptions previously entertained on the subject of human corruption." (p. 96—97.)

Having pursued the examination through several pages, and exploded that fashionable tenet which likewise represents the strong declarations of holy writ, respecting the renovation of the heart, as those in which *we have no concern*, the author thus concisely and forcibly expresses the substance of his reasoning upon the subject.

"If *the heart of* the sons of men *be full of evil;* must not *the heart of* the sons of men *be renewed to holiness?* If the disease be general, must not the cure be general? If *that which is born of the flesh be flesh*, must not every child of Adam be born again, or be for ever excluded from the mansions of the blessed? Is not this the express assertion of our Lord? *Except a man be born again, he cannot see the kingdom of God:*"* Is any distinction stated? Is any limitation intimated? Can any individual of the human race plead an exemption from this comprehensive declaration? If every man naturally engendered of the offspring of Adam be carnal, *marvel not that ye must be born again.*" (p. 102—103.)

Having pressed upon his readers the duty of receiving with gratitude these scriptural details of our natural depravity, as so many proofs of the paternal love and tender solicitude of Him who *desireth not the death of a sinner, but rather that he should turn from his wickedness and live*, (p. 105) the author terminates this discourse with a striking and energetic exhortation, enforcing their application on the consciences of his readers.

"Let us compare our hearts with the word of God. While we read with attention the statement there delivered of man's depravity, let us observe whether we do not find a corresponding depravity within our own bosoms: whether we do not find with respect to spiritual things, that blindness in the understanding; that perverseness in the will; that ungovernableness in the affections; that impurity in the imagination; that vanity in the mind; above all, that alienation of the heart from God, which the scriptures designate as characteristic of fallen man. Let us examine ourselves in one single instance. If our hearts be not alienated from God, communion with him will be our chief delight: prayer and praise will be the natural language of our souls. But does this on experience prove to be the case? On the contrary, what indisposition do we not feel to such holy exercises? What backwardness in commencing them? What dulness and formality in performing them? How difficult, nay how impossible do we find it, with all our watchfulness, with all the force which we are able to apply, to maintain for the shortest period, and even on the most solemn occasions, an undivided attention, a spiritual frame of mind? Can we then doubt of the native enmity of our hearts to God? Does not the very necessity of applying force to the mind, shew what is its inherent tendency; in what direction the current, if not opposed, would naturally flow?

"Nor let us rest satisfied with this conviction. Let our experience of the violence and of the inveteracy of the malady, lead us earnestly to seek for help from Him who alone can heal our disordered souls. Is not this the great improvement which we are required to make of the information vouchsafed? To bring us humbly unto God for the renovation of our corrupt nature; is not this the great practical end, which the conviction of our natural corruption is intended to promote? He who alone searcheth the heart, alone can renew it unto holiness. To him then let us apply for the blessing. We have the strongest assurances, that our application shall not be in vain." (p. 107—108)

We have given so copious an account of the preceding discourses, that we shall be obliged greatly to limit our review of those that remain. We trust, however, that the short notice which we mean to take of each will serve to stimulate our readers to a perusal of the whole work, a labour which we can assure them will be amply rewarded.

The fifth sermon is "On the Gift of the Spirit." After demonstrating that the spirit, by whose agency alone our souls can be renewed, is entirely the gift of God; Mr. Cooper shews that prayer is the appointed instrument for obtaining that gift. "The gifts and privileges of the gospel are freely *offered* to all: but to whom are they *promised?* To those who seek them by faith and prayer."—"Nor can we sufficiently admire the wisdom of that appointment. It consults at once the honour of God and the infirmity of man. It leaves to God the whole glory of supplying our necessities: and it constitutes a test of our humility, of our faith, and of our obedience:" while, at the same time, its success and efficacy are undoubted, being confirmed by the uniform testimony of scripture. The application

* John iii. 3.

of this subject is peculiarly animated and impressive.

The sixth sermon is "On the Danger of being corrupted from the Simplicity that is in Christ." The character of this christian simplicity Mr. Cooper has delineated with much discrimination.

"Simplicity is the essence and the ornament of the Christian character. It implies an open and artless disposition, free from all deceit and hypocrisy."—"It denotes a holy inability to plan, or to accomplish any evil design."—"It comprehends an humble and a teachable mind, divested of prejudice and pride; a plain and an unaffected behaviour, exempt from vanity and ostentation; and a singleness of heart towards God;"—"In opposition to that *double-mindedness* condemned by St. James, which aims at combining contrary interests, at serving at the same time both God and Mammon.

"But further, *the Simplicity that is in Christ*, may be understood more especially to denote that simplicity of dependence on him and of obedience to the Divine Law which his religion prescribes.

"Simplicity of dependence on Christ is one of the distinguishing features of the true Christian. All other persons place their dependence on some other foundation; on some quality, or supposed excellence in themselves: on their own wisdom, and prudence; on the goodness of their own heart; on their own strength and resolutions; on the merit of their services, at least on the sincerity of their obedience. Or if they do take Christ into their scheme, and build upon him; yet they build upon him only in part, in conjunction with some of these other foundations. They build on Christ, and on themselves too; and in some degree will share with him in the honour of their salvation. But the true Christian depends on Christ alone. He builds on this foundation, and on no other besides. It is on Christ's merits alone, and not on his own, either in the whole or in part, that he relies."—"He has innumerable sins which need forgiveness, and he feels that he cannot stand before God in judgment; but he relies with full security on the faithful declaration, *The blood of Jesus Christ cleanseth from all sin.* He has many difficulties to be overcome, many enemies to be encountered, many lusts to be subdued; but he confides on the promise of his Lord, *My grace is sufficient for thee.* In short, he exclaims with the Psalmist, *I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only.*

"Simplicity of obedience is another distinguishing feature of the true Christian. As he takes the promises of God for his dependence, so he takes the precepts of God for his rule. He does not presume to call in question the reasonableness, the propriety, or the justice of any of the divine commandments. He does not search out for arguments to justify his neglect or his violation of them. He does not plead the strictness of the law, the strength of the temptation, or his own weakness, as any excuse for his disobedience, or any extenuation of his guilt. It is his prevailing endeavour and constant prayer, that no regard to his own private ease or interest, no fear of the reproach or ridicule of the world, may deter him from a conscientious discharge of his duty. His judgment is liable to error; but his heart is right with God. He may not always clearly discern the path which he ought to choose; but when this is once discovered, be it thorny, rough, and steep, he hesitates not to follow it." (p. 143—147.)

The nature of this christian grace, and the danger to which christians are exposed of being corrupted from it, Mr. Cooper then illustrates, at some length, by a reference to the opposite conduct which Abraham and Saul observed in circumstances of trial and difficulty, and to the manner in which the serpent *beguiled Eve by his subtilty*.

The seventh sermon is entitled, "Christ's Yoke an easy Yoke;" and the eighth, "Christ's Burden a light Burden." Both these discourses are calculated to be eminently useful, and we wish we could venture to give a more detailed view of them. In the former the author judiciously cautions his readers against the delusion of the Antinomian, who separates practical holiness from christian faith. And whence, he asks, does this error originate?

"Not as you imagine from a zeal for Christ and for his gospel: but from the carnal state of your own heart. You have no relish for his pure and spiritual commandments; therefore you *cast them behind your back.* You hate his law, *because it doth not prophesy good concerning you but evil.* You secretly feel that it condemns your thoughts, your tempers, your practices, your intentions, your desires. You know that if conformity to this holy standard be the test of your interest in the Redeemer's blood, you must be forced to conclude against yourselves. Hence you seek to substitute new tests, new standards. Hence you trample on that law, which the whole dispensation of the gospel is intended to establish. Hence you are led in fact to adopt the sentiments of the most determined adversaries of Christ. *Let us break his bonds asunder, and cast away his cords from us.* You are yet in the flesh. Here lies the root of the whole evil. You have never experienced the renewing influence of divine grace. Pray then that your heart may be changed. Pray for deliverance from the yoke of Sin and Satan. Pray to the Son to *make you free indeed*, by putting his Spirit within

you; for *where the Spirit of the Lord is, there is liberty.* Seek to have the law written in your hearts; and you will then fully comprehend the meaning of the text, *My yoke is easy.*" (p. 186, 187.)

He then with equal ability combats a contrary error into which still greater numbers fall, and which, we are sorry to say, is upheld even by some great names in the church. "They talk of a mitigated law. They speak as if the great blessing which the gospel was intended to convey, is the introduction of a less rigorous and extensive rule of practice."

"'Man,' (they cry) 'is weak and God is merciful. He knoweth our frame. He remembereth that we are but dust. The yoke of Christ is easy. He has purchased for us easier terms of acceptance. In conformity to our fallen nature he has relaxed the severity of his demands; has established a milder code of laws, and will be satisfied with a far less scrupulous obedience. If we are but sincere according to our abilities, our imperfect services, through the merits of our Redeemer, will be accounted for righteousness.'

"But," adds Mr. Cooper, "are such assertions to be tolerated? Are they less false and dangerous than the sentiments which have already been combated? Mercy no doubt is one of the most glorious attributes of the Almighty. But does he exercise it at the expense of his holiness and truth? Did not the Son of God undertake to *magnify the law, and make it honourable?* Do not the opinions in question tend to degrade and vilify it? What do they advance as the standard of obedience? Not the holy and immutable law of the Creator, but the corrupt and changeable nature of the creature. Nay, every man's supposed ability becomes the rule of his moral practice. And where will the evils of such a system terminate? Let this rule be once established, and who is there that will be destitute of an excuse for sin? The more deeply the sinner has plunged into iniquity, the more fully he has incapacitated himself for obedience; the less obedience he will be required to pay; the greater indulgence he will experience.

"My brethren, investigate this matter with attention. You will find that the notions of a mitigated law are most derogatory to the honour of God, most destructive to the practice of holiness. The advocates for this system, however they may disclaim the intention, are in fact subverters at once of the law and of the gospel. They are equally implicated in the charge of substituting new standards of obedience; and thus far they eventually rank with the more open opposers of the law." (p. 188—190.)

The ninth sermon in which "The Danger of a Worldly Spirit is illustrated by the History of Lot," is replete with important practical instruction.

The tenth is "On the Design and Duties of the Sabbath." After shewing that the sabbath was a divine appointment *made for man*, for his advantage and happiness; and principally intended to promote the salvation of the soul; he strenuously enforces the obligation of christians to observe this holy day, and points out likewise the proper manner of observing it. By the command, *keep holy the sabbath day*, whatever employments contribute to further the salvation of the soul, the great end of the institution, are enjoined to be practised: and whatever employments tend to impede or to counteract this design, with the exception of works of necessity and mercy, are forbidden to be practised. On this principle, worldly business, as well as worldly pleasures and amusements, and all sensual enjoyments, are violations of the holy rest of this day. But to the christian it is, nevertheless, a source of the most pure enjoyment. Pouring out his heart before God in penitent confessions and earnest prayer; meditating on the love of Christ, joining in edifying discourse; instructing the ignorant, strengthening the weak; relieving the indigent, are some of the delightful exercises to which the recurrence of this day invites him. And surely one day thus spent is better than a thousand consumed in ungodliness and sin. There cannot, indeed, be a surer proof of the alienation of the heart from God and religion, than a distaste or disinclination for the peculiar duties of the sabbath. Some judicious and seasonable cautions are subjoined by Mr. Cooper for the benefit of those who mistake the means of grace for the end proposed by them: or who suffer public ordinances to engross so large a portion of the day as not to allow time for private prayer, self-examination, and the study of the Bible.

The eleventh sermon "On the Danger and Misery of Self-deception," is an able elucidation of the account given, (Matt. xix. 16.) of the young man who came to inquire what he should do that he might have eternal life; an account certainly involved in some difficulties,

but of which Mr. Cooper appears to us to have given a satisfactory explanation.

In the twelfth and last sermon, which is entitled "Christ the beloved and the Friend of his People," there is much that is truly excellent. On the same principle, however, which led us, in our last number, (p. 307,) to object to certain passages in the sermons of Mr. Gisborne, we wish that Mr. Cooper had omitted some remarks in the present discourse (p. 326,) which are calculated, we fear, to give *needless* offence to some pious persons. The usefulness of the discourse, even to those whose doctrinal views accord with the remarks in question, would, in no degree, have been diminished by their omission: whilst many who would otherwise have greatly benefited by the perusal of this admirable volume, will, perhaps, feel a degree of prejudice excited by them which may tend to impede that desirable effect. We hope the pious author will candidly reconsider the passage when he publishes another edition.* Upon the whole, we scruple not to say, that the present volume forms a most valuable accession to the stock of modern discourses, and we have perused it with very sincere satisfaction. The topics, as must have appeared, are selected with a studied reference to the essential truths of the gospel. The prominence which is given to these, and the closeness with which they are uniformly applied, exhibit a peculiarly happy combination of theory and practice. To the artifices of arrangement, and the graces of style, the author does not appear to have been studiously attentive: but neither has he been carelessly indifferent. His method, in general, is simple and familiar, and his language, though occasionally diffuse, is perspicuous, pertinent, and impressive; and both these are manifestly employed in subordination to his main design (a design in which he promises to be eminently successful) of reaching the hearts of his readers. In recommending to the public, which we do most cordially, these excellent sermons, we trust we shall be supported by those of our critical brethren, whose approbation of Mr. Cooper's Visitation Sermon, as he states in his preface, encouraged him to execute the same design on a larger and more perfect scale. Mr. Cooper has *our* best thanks for this contribution to the fund of evangelical piety; and we think he will have no less from all lovers of good sense, sound argument, and scriptural christianity.

* We would not be understood as giving any opinion whatever, on the points involved in the passage to which we have alluded above. But we feel ourselves compelled by a sense of duty to notice, what appears to us a very doubtful application of two texts of scripture; we mean Jer. xxxi. 3 and John xiii. 1. The former of these refers primarily, without doubt, to the Jewish nation, and typically also to the Catholic church. The latter, wherein it is said, that those whom Christ loved *he loved*, (not "*loveth*") *unto the end*, is, we apprehend, the statement of an historical fact; and refers so directly to those who were the followers of our Lord on earth, that we think it cannot, without a forced construction, be made to apply universally. We also doubt whether it can be truly said that "the people of Christ" (speaking generally) "are delivered" from "apprehensions" respecting their acceptance with God. On the contrary, we conceive them to be frequently harassed with doubts and fears on that point.

CLXII. *Thoughts on the Calvinistic and Arminian Controversy.* By GEORGE STANLEY FABER, B. D. Rivingtons. 1804. 8vo. pp. 46.

MR. FABER begins this pamphlet with affirming that no doctrines ought to be termed Calvinistic, but those which belong *exclusively* to Calvinism. Many Calvinists are wont to claim as entirely their own, the orthodox tenets, so explicitly asserted by our church, of *original sin*, *sanctification*, *justification by the sole merits of Christ*; "and some Arminians,† (he adds,) have shewn themselves extremely unguarded in styling all men Calvinists who hold them." (p. 1.) Yet these doctrines," he maintains, "do not necessarily involve the tenets of Calvinism, and are no more peculiar to that system than the doctrine of the *trinity*."

In Mr. Faber's opinion, and thus far we concur with him, nothing has so

† The learned author ought rather to have said "some who *call themselves Arminians*;" for those who reject the above-mentioned doctrines, as the peculiarities of a sect, have no more claim to be considered as Arminians than they have to be considered as Calvinists. Arminius, from whom we presume they take their name, held all these tenets strenuously.

much injured the cause of truth as a bigoted adherence to system and party, combined with the pride which prevents men from retracting opinions which have once been advanced. Prejudice, in such a case, blinds the understanding. Party spirit produces rashness and pertinacity. Through the influence of pride men will have recourse to the most disingenuous sophisms rather than honestly confess their errors. The triumphant exposure of these sophisms irritates and inflames the mind. The partisans of each system become more bigoted to their own opinions: and instead of endeavouring to conciliate their adversaries, strive rather to recede as far as possible from the ground which they occupy.

"With regard to the present controversy," adds Mr. Faber, "a sober inquirer may possibly be disposed to think, that the fault of the violent, (be it observed, I am speaking *only* of *the violent,*) on each side of the question, is this: they are alike unwilling to take the Bible, as they find it; and alike anxious to deduce a chain of conclusions *of their own* from premises, which *themselves* are undoubtedly *scriptural.* These two different sets of conclusions, when worked up into two opposite systems, are respectively adopted as the creeds of the two parties; and each is resolutely defended by its favourers, as the unadulterated Gospel of Christ, and as the most infallible test of true churchmanship. The consequence is, that *the violent* of one party run away with one half of the Bible, and *the violent* of the other party with the other half; both equally either bending or breaking those texts, which do not agree with their preconceived opinions. Thus the *systematic* Calvinist will very logically prove, or at least he will seem to prove, that man is entirely passive in the work of salvation: in other words, that he is a mere machine in the hands of that God, who imparts his grace only to those whom he hath purposed to save: while the *systematic* Arminian, if he push his principles to their utmost extent, after he has, to all appearance, no less logically demonstrated from Scripture that man is perfectly a free agent, will not easily avoid demonstrating also that he is able, by his own unassisted strength, to perform the commandments of God. Both these positions may easily be maintained, with a great shew of fairness and impartiality, by arguments drawn from *insulated* texts; and it may perhaps be a difficult matter to point out the precise link in the chain of reasoning, where the fallacy lies: nevertheless, if Scripture be attended to, *as a whole,* we shall find something true, and something false, in each of them. "Work out," says an inspired teacher, "your own salvation with fear and trembling: for it is God which worketh in you both to will and to do, of his good pleasure." Here a part is evidently assigned to man, and a part to God. When our Lord commanded the person with a withered arm to stretch it forth, he might have refused on the plea of physical inability: but he made the effort with faith; and, in making it, received that strength, which he did not possess before. Thus the command of God is absolute to all men: "Work out your own salvation with fear and trembling." If we obey the command, as the cripple did the injunction of Christ, God assuredly will not be deficient, on his part, in "working in us both to will and to do;" but, if we disobey it, in the same manner as our Lord on one occasion was not able (that is, consistently with the plan laid down by divine wisdom) to work many miracles because of men's unbelief; so neither can God (consistently with his scheme of moral government) reduce us to a state of mere machines. Though "we cannot turn and prepare ourselves, by our own natural strength and good works, to faith and calling upon God;" and though God alone can restore to us the free-will and the strength, which Adam lost at the fall; yet we may abuse that free-will *when recovered,* just as much as Adam did when possessed of it *ab origine;* and we may neglect to use that *subsequently imparted* strength, just as much as Adam did the strength which he *received at his creation.*" (p. 6—10.)

The view which the learned author has here taken of the subject, he endeavours to illustrate by laying before his readers two sets of inferences, whereby certain positions, which the highest Calvinist, and the highest Arminian would respectively tremble to admit, may apparently be proved from scripture. He selects as the first link in one chain of reasoning, Ephes. ii. 1. "You hath he quickened who were dead in trespasses and sins," and proceeds to deduce from this text, taken by itself without a reference to other parts of scripture, a succession of inferences which terminate in fatalism, and in putting an end to all distinction between virtue and vice. His other chain of reasoning commences with Ezek. xviii. 30, 31.

"'Repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin.' Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart, and a new spirit; for why will ye die, O house of Israel?'" (p. 14.)

Hence Mr. Faber draws a string of opposite inferences, which end in proving the aid of the Holy Spirit to be

wholly unnecessary, and the doctrine of a particular providence to be without any foundation.

"I have now set forth," he adds, "the directly opposite conclusions, which may be drawn, if we are inclined to push the argument to its utmost limits, from two several texts of Scripture; nor am I aware, that any single conclusion is not legitimately deduced from its preceding neighbour; yet *both* these chains cannot be true, even setting Scripture out of the question, because they are diametrically opposite to each other. Calvinists and Arminians will doubtless agree in saying, that I carry the matter much further than I have any right to do; much further than they are prepared to follow me: and most sincerely do I believe the truth of their assertions: nevertheless I would ask the *systematic* Calvinist, what right *he* has to stop at any *particular link* in the one chain; and the *systematic* Arminian, what right *he* has to stop at any *particular* link in the other chain? If systems *must* be constructed, the conclusions *after* these links are respectively as valid as the conclusions *before* them." (p. 17.)

The rule which Mr. Faber lays down for confuting those errors which spring from the partial consideration of detached passages of scripture is this,

"Admit no conclusion in any system, unless the conclusion itself, as well as the thesis from which it is deduced, be explicitly set forth in Holy Scripture.

"This rule is equivalent to two very wise declarations of our excellent Church; 'that whatsoever is not read in Scripture, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation;' and that 'We must receive God's promises in such wise, as they be *generally* set forth to us in Holy Scripture.'" (p. 19, 20.)*

In order to prove the utility of his rule, and to manifest at the same time the vanity of building systems, and the folly of contending for such mere creatures of fallacious reasoning; the author takes a review of the two chains of inferences already noticed, and compares them link by link with the Bible, shewing, as he proceeds, that all the apparently legitimate conclusions which he had previously deduced from two texts of scripture, taken by themselves, are not only not distinctly expressed in scripture; but may be directly opposed and confuted by other texts.

"Could it be once indisputably shewn that Calvinism" (we should say, either system) "is the unadulterated doctrine of the Bible, I should," observes the author, "hold myself obliged to embrace it, however contrary it might be to my own preconceived opinions, because the Bible is the word of God; but till that can be done, I think it more safe to admit no conclusion whatsoever, unless I have the express warrant of scripture for so doing." —"So long as men are determined to fabricate systems for themselves, and cannot rest contented with the simple word of God: we must not be surprised, if on the one hand, we should occasionally find a Calvinist, wallowing in the mire of Antinomianism, or locked up in the immoveable ice of Fatalism; nor if, on the other hand, we should sometimes have reason to bewail the heretical pravity of an Arminian, inflated with the vain idea of his own sufficiency, and rushing madly into all the philosophizing errors of determined Pelagianism. (p. 40.)

"But," observes Mr. Faber, "unsound doctrine is not the only mischievous consequence of fabricating such systems. Violent contentions for favourite opinions are too frequently the harbingers of that bane of Christian meekness and charity, open schism. Obscure matters of doubtful disputation acquire an importance in the eyes of a party-man, which they by no means deserve. By long brooding over them in private, by associating with none but those who hold the same sentiments, and by reading no works but those which are written on one side of the question, his passions become inflamed, in proportion as his judgment is unexercised: and he can consider none orthodox, but those, who think precisely like himself; and who, in addition to the formularies of the Church of England, admit all the peculiarities of *his* system. Hence we find, that a high Calvinist views an Arminian with a sort of undefinable prejudice and dislike: while a high Arminian amply repays this uncharitable bigotry with jealousy, distrust, and contempt. According to the one, Calvinism, unmixed Calvinism, is the undoubted doctrine of the Church: according to the other, every Calvinistic divine, however exact in his submission to the discipline of the Church, is to be considered only in the light of a concealed foe, who would infallibly overturn the whole constitution, both ecclesiastical and civil, were it in his power to do so. The first terms his opponent *a doctrinal dissenter*, because he cannot subscribe to all the dogmata of Calvin; and proclaims his own party to be the only true members of the Anglican Church: the second returns the compliment by styling his

* In a long note the author endeavours to prove, that "the articles, when viewed in connection with the liturgy and homilies, do not so much set forth a precise scheme of doctrines *totum teres atque rotundum*, as they speak the very language of the Bible itself," and that it is, therefore, as hopeless a labour to extract from them a regular system either of Calvinism or Arminianism as from scripture.

adversary *a dissenter in the Church*, and by representing him as an enthusiastic admirer of all the whimsical extravagances of Methodism. Such are the unhappy disputes of the present day; which serve only to irritate the minds of the contending parties, to grieve all moderate men, and to delight the advocates for Infidelity and Schism.

"Meanwhile that venerable branch of protestant episcopacy, the established Church of England, pursues the noiseles tenor of her way, unmoved by the din of theologic hatred, and unbiassed by the confident appeals of her restless children. "Peace be within thy walls, and plenteousness within thy palaces!" Thou hast chosen the Word of God for thy guide; and may that God be thy protection in the midst of all thy troubles!" (p. 41—44)

Having thus given an analysis of Mr. Faber's work, we shall leave it to our readers to form a judgment upon its merits; only remarking, that although we cannot follow him with satisfaction through some parts of his reasoning, which certainly appears to us at times to be inconclusive and illogical; yet it is impossible not to commend the *design* with which he has written, as well as the *temper*, and, upon the whole, the *impartiality* with which he has conducted a delicate and difficult discussion. We very sincerely wish that his counsels of peace were more generally pursued, and that Calvinists and Arminians were more willing to merge their unessential differences in the more honourable appellation of christians.

CLXIII. *Appendix to the concise Statement of the Question regarding the Abolition of the Slave Trade.* London, Hatchard. 1804. pp 28.

The pamphlet to which the tract before us forms an Appendix, was reviewed with strong expressions of commendation in our last number. It has already passed through a third edition; and, we rejoice to find that it has made no small impression on the minds of many individuals, who had not before considered the subject, or who had been imposed upon by the bold assertions and artful misrepresentations of the friends of the slave trade. It might indeed be fairly presumed a priori, that such a system as theirs would be supported by dishonourable arts. It would be unreasonable to expect that the man-merchant, whose practices on the coast of Africa, in the common course of his trade, are of that atrocious and fraudful kind which they have been proved to be; should in England feel any compunction or remorse of conscience at employing falsehoods in order to preserve to himself the profitable privilege of catching his fellow-creatures like wild beasts; subjecting them to every species of cruelty; and vending them into perpetual slavery.

In this question, perhaps the greatest moral question which has ever been agitated by any legislature, involving the happiness or misery of millions upon millions of our fellow-men, we certainly do feel a more than common interest. Nor shall we pay so poor a compliment to the moral taste, to say nothing of the religious principles of our readers, as to think any apology necessary for the space which we allot to the discussion of this subject at the present crisis. We congratulate our readers, and the country at large, on the success with which the progress of the bill for instantly abolishing this trade has been attended in the lower house; and, we trust, it will be found that the nobles of our land equally participate in those sentiments of increasing reprobation and abhorrence, with which this murderous traffic is now manifestly regarded. For the sake of every thing dear to us as Britons, do we most earnestly pray, that while the judgments of God are visibly displayed in the earth, and impend with growing blackness over this country, we may be induced to listen to those sacred claims of humanity, justice, and religion, which the warning voice of providential appointments so loudly enforces; and which importunately urge us to wash our hands from this trade of iniquity and blood, with which they have been so long and so foully polluted.

The first part of *the Appendix* is occupied with a view of the comparative merits of *gradual* and *immediate abolition*. We shall not enter into any minute account of the unanswerable arguments which the author has produced in favour of the latter, but only briefly allude to them. In the first place, it must be allowed, that "if the slave

trade is radically iniquitous," "there ought to be no temporizing with it." This argument, however, though satisfactory to a christian, would, as the discerning author well knows, make but a feeble impression on the minds of most of those who support that trade. Nay, it is even to be questioned whether their distaste for such principles and for the source whence they are drawn, do not tend to increase the natural affection which they entertain for their favourite commerce. He is, therefore, not so weak as to rely on such an argument; but he goes on to prove, and we venture to say, does prove, that national policy, and the interests of the West Indian Planters are ranged, in this instance, on the same side with justice. Among other strong reasons, he observes, that if the slave trade is to cease, not immediately, but after a certain time, say three or four years, then

"The interval will be employed by the African Traders in drawing millions from the other branches of commerce to pour them into the Negro Traffic, and in manning every vessel that can keep the sea, with sailors, swept from the wholesome lines of navigation, and hurried into the most pestilential of all employments. The demand for slaves suddenly increased, can only be answered by a frightful aggravation of all the miseries to which Africa has been doomed by her communication with Europe. The eagerness of our traders to profit by the interval, will urge them to commit new breaches of the Slave carrying Act, and to augment incalculably the deplorable cruelties of the middle passage But what will be the consequence of this sudden accumulation of new Slaves in the West Indies? What to this was the paltry increase of new hands previous to 1789, which brought about the dreadful revolution of St. Domingo? How well is it for those who shudder at the prospect of the immediate Abolition, because it is a sudden innovation, to embrace a project the most full of change—the most pregnant with violent alteration—the most certainly prolific in wide spreading revolution of any that the imagination can paint?" (p. 83, 84.)

"That measure is surely no innovation, however suddenly it may be executed, which only stops the increase of combustible matter in a house already hot with the fire that rages in the next." (p. 84.)

The impracticability of a *gradual diminution* of the slave trade is then satisfactorily established. So that unless the late decision of the House of Commons is followed by immediate abolition, "which can alone satisfy the loud claims of justice, or save the British West Indies from the deplorable fate of St. Domingo," it will be wholly inefficient.

Lord Castlereagh's argument against *immediate abolition*, namely, its impracticability, is next considered, and confuted with the accustomed ability of this anonymous champion of the African race. Indeed we are not a little surprised that the weakness of the argument, to say nothing of the wickedness with which it is pregnant, should not have struck his Lordship's discriminating mind on the very first view.

The Second Part of the Appendix consists *of extracts from various authors, (not advocates for the abolition of the slave trade,) designed to illustrate some parts of the argument urged in the* CONCISE STATEMENT. The facts which have been adduced by the abolitionists to support their representations of the enormity of the slave trade, have not only been questioned, but boldly denied by the man-merchants and their adherents. The author, therefore, produces a host of witnesses to substantiate those facts, who were themselves either engaged in the slave trade, or professed friends to its continuance: some of whom wrote long before the agitation of the question, and some very recently. The testimonies brought forward will be allowed, on all hands, to be perfectly unexceptionable; and *we know*, that they might be indefinitely multiplied. A few extracts from this part of the Appendix will close our review.

"Mons. Brue, who was Director General of the French Senegal Company, and resided eleven years in Africa, in giving a full description of the trade, with the most friendly opinion of it, says,

"'The Europeans are far from desiring to act as peace-makers amongst them. It would be too contrary to their interests; for the only object of their wars is, to carry off Slaves, and as these make the principal part of their traffic, they would be apprehensive of drying up the source of it, were they to encourage these people to live well together.

"'Their campaigns are usually incursions to plunder and pillage, and they have every thing they wish to aim at from their wars, when they are able to make captives from one another, because that it is the best merchan-

dize they have to trade with the Europeans. Avarice, and the desire of making Slaves, in order to have wherewith to buy European commodities, are often the veritable motives for going to war.

"'This prince and the other Negro Kings have not always slaves to treat with; but they have always a sure and ready way of supplying the deficiency, that is, by making inroads upon their own subjects, carrying them off, and selling them, for which they never want pretensions, in order to justify their pillage and rapine, when those they have seized, have relations in a situation to resent the injury.'" (p. 94, 95.)

"In case the King of Barsally (says Mr. Moore, who was factor to the Royal African Company about the year 1730,) is not at war with any neighbouring King, he then falls upon one of his own towns, which are numerous, and uses them in the very same manner. It is owing to the King's insatiable thirst after brandy, that his subjects freedom and families are in so precarious a situation, for he very often goes with some of his troops by a town in the day time, and returns in the night, and sets fire to three parts of it, and sets guards to the fourth, to seize the people as they run out from the fire. He ties their arms behind them, and marches them to the place where he sells them." (p. 96.)

"The Travels of Mr. Park, a decided advocate of the Slave Trade, published under the immediate inspection of Mr. Bryan Edwards, affords various confirmations of the facts above stated. 'War,' he observes, 'is certainly the most general and most productive source of slavery.' He says there are two kinds of warfare, one similar to that which prevails among all nations, the other peculiar to Africa; it is called *tegria*, or plunder." (p. 99.)

From Mr. Park's account of these plundering wars we shall make one or two extracts.

"Wars of this description are generally conducted with great secrecy. A few resolute individuals, headed by some person of enterprise and courage, march quietly through the woods, surprise in the night some unprotected village, and carry off the inhabitants and their effects, before their neighbours can come to their assistance." (p. 100.)

"These plundering excursions, always produce speedy retaliation; and when large parties cannot be collected for the purpose, a few friends will combine together, and advance into the enemy's country, with a view to plunder, or to carry off the inhabitants. A single individual has been known to take his bow and quiver, and proceed in like manner; conceal himself among the bushes, until some young or unarmed person passes by. He then, tyger-like, springs upon his prey; drags his victim into the thicket, and in the night carries him off as a slave." (p. 100.)

But the most remarkable testimony is that of Bryan Edwards himself, who though afterwards the great opponent in parliament of the measure of abolition, had thus expressed himself in a speech which he made in Jamaica in the year 1789, and which was afterwards printed by himself. His words are

"He is persuaded that Mr. Wilberforce has been very rightly informed as to the manner in which Slaves are generally procured. His (Mr. E.'s) information arises from his own Negroes, who abundantly confirm, he assures us, Mr. W.'s account. They have not left, he tells us, the shadow of a doubt upon his own mind, that the effects of this trade are precisely such as Mr. W. represents them to be—a general scene of oppression, fraud, treachery, and blood—all upheld by the Slave Trade—That the whole of that immense continent is a field of warfare and desolation—a wilderness in which the inhabitants are wolves to each other. He dare not dispute it. And Mr. E. further asserts, that every man may be convinced that it is so, who will inquire of any African Negroes, on their first arrival, concerning the circumstances of their captivity; and he declares, that the assertion "that a great many of these are criminals and convicts,"—is mockery and insult." (p. 99.)

The remaining part of the pamphlet abundantly proves the very mitigated nature of domestic servitude in Africa, when compared with West Indian bondage; the gradual increase of the barbarism, depopulation, and barrenness of that continent, in proportion to the vicinity of the coast and the consequent frequency of intercourse with Europeans; the great progress which Africans are capable of making in various arts; their commercial habits; their strong natural affection; their hospitality; and their ardent love of their native soil.

CLXIV. *A Letter to the Right Honourable W. Pitt, containing some new Arguments against the Abolition of the Slave Trade.* By Britannicus. London, Jordan. 1804. pp. 33. Price 2s.

THE ingenious author of the epistle before us has certainly brought forward *one* NEW argument on the hackneyed subject of the slave trade: and it is one which reflects at least as much credit on his sagacity; as the modest assurance, that though an enemy to methodistical cant and bigotry, he is "as religious a man as any man in the world can

be," does on his humility. If we *give freedom to the negroes*, observes this *most religious* writer, we shall ourselves indubitably *become the slaves of Bonaparte*. The force of this reasoning is not very obvious to common minds. It possesses, however, the singular merit of novelty; all the other arguments which Britannicus has employed being merely the old and stale wares of the pamphleteers, and parliamentary orators of 1791 and 1792, vamped up for the occasion. His sneer at methodism, and methodistical cant, for instance, is very far from being an original invention. Neither is his avowed preference of commercial gain to national probity; in other words, of the service of Mammon to that of God; without numerous precedents in the annals of the slave trade: although we are at some loss to account for it in the case of "as religious a man as any man in the world can be," except on the supposition that he really mistakes the proper object of worship, and confounds his devotion to *the God of this World* with true religion.

Having, after the example of his predecessors, stigmatized as mere pretenders to religion, nay almost as guilty of impiety, those who dare to raise their voice against that *humane* and *scriptural* practice, vulgarly called the slave trade, but which by a beautiful and appropriate figure of speech is here styled "a fibre of the extended root of the country;" Britannicus scruples not to affirm, that this trade has the sanction of divine authority. His argument, which is certainly *not new*, amounts to this—The scriptures record the existence of slavery in ancient times; therefore the scriptures sanction that traffic in men which is carried on by British subjects from the coast of Africa, for the supply of labourers in our West Indian islands. But the Bible likewise records the fratricide of Cain, the drukenness of Noah, the incest of Lot, the concubinage of Abraham and Jacob, and the polygamy of David. Therefore, provided the commercial wealth of Great Britain, the deity whom he idolizes, could in any way be promoted thereby, Britannicus might, with equal propriety, argue, that these practices are sanctioned by the Bible. And surely it must be admitted, that they furnish proofs, at least, as convincing in favour of modern sensuality, impurity, and profligacy; as the sale of Joseph to the Midianites, or the existence of bondage in the patriarchal ages, furnish in support of the cruelties of the African man-merchant.

But let us take another view of the subject. The nature of the Roman government under Nero is well known. Yet even to this government, cruel and tyrannical to a degree which, but for the French revolution, would have been wholly unknown in modern Europe, does the scripture enjoin submission; affirming that "the powers that be are ordained of God." With how much greater plausibility then, than belongs to the argument of Britannicus, might a tyrant who wished to deprive the favoured inhabitants of Britain of their constitutional rights, vindicate the measure? "My conduct," he might allege "is sanctioned by scripture. Absolute, military despotism is the form of government even *ordained* by the Almighty. The existing government in St. Paul's time is expressly asserted to have been "ordained of God;" and yet that government was the despotic rule of a monster, whose cruelty is proverbial."

On the same principle, if admitted, may a scriptural warrant be found for every species of aggression and usurpation. "Render unto Cæsar the things that are Cæsar's" might be adduced as an acknowledgment on the part of our Lord, that there was nothing contrary to the precepts and spirit of his religion, in the unprovoked invasion and subjugation of Judea. And thus may Britannicus, without being aware of it, furnish to "the most hated and oppressive tyrant of the earth," a plea for the conquest and degradation of "the proudest nation in the universe." (p. 35.)

Take another example. Suppose one of the West Indian friends of Britannicus to be plundered of valuable property by some of his slaves. What would he think if these offenders, availing themselves of the convenient principle which Britannicus has established, were to repel the charge by affirming that they had a divine sanction for their conduct? "The children of Israel," might they not plead with at least equal

force, "as the Bible informs us, (Exod. xii. 36.) plundered their masters, the Egyptians, of jewels of silver, and jewels of gold, and raiment. Was their conduct criminal? No: it was meritorious. It was done in obedience to the distinct command of God himself. (Exod. xi. 2.) There can, therefore, no criminality attach to us for having stripped you of your property."

We defy the man-merchants, or their *most religious* advocate, to make out a case from scripture in favour of the slave trade, stronger than either of these which we have now adduced. And yet, as the commercial wealth of Great Britain will not seem to Britannicus to be involved in them, even he may be able to perceive the absurdity of the reasoning by which they are supported.

But let it be granted, for the sake of argument, that the slavery mentioned in scripture was sanctioned by divine authority. Will this concession affect the question at issue, or establish the lawfulness of the African slave trade? By no means. But before we enter upon the discussion of this subject, it will be proper to premise that the cause for which we plead has suffered materially from the ambiguity of the term *slavery*. This vague and undefined term is applied to conditions of society differing very widely in almost every essential particular. We speak of our becoming *slaves* if a minister do but suspend the Habeas Corpus Act. The French are called *slaves* because they do not enjoy the same degree of political liberty with which Providence has blessed this island. The domestic servitude of Africa (which probably bears a close resemblance to patriarchal bondage) is termed *slavery*, and the subjects of it *slaves*. Some other name, therefore, ought to be invented to express West Indian bondage; for by means of the association of ideas, which is produced by this intercommunity of appellation, especially in the minds of persons who have had no opportunity of fully investigating the subject, the African slave trade, together with that system which it feeds and perpetuates in the West Indies, is confounded with states of servitude so very mitigated as to excite no horror, and is thus relieved from a great part of its shade. Our *most religious* author, it is true, takes it upon him to conclude, from the *antiquity* and *universality* of slavery, that its "toleration and use" are not only authorized by holy writ, but are *principles implanted in our nature*. Without pretending to unravel the meaning of this profound sentence we would observe, that it remains to be proved that any parallel to the case in hand has existed either in ancient or modern times. The system of slavery which prevails in our West Indian colonies we believe to stand alone in the history of the world. It is not only, (as Mr. *Pitt* affirmed in 1792, and as even Lord *Castlereagh* has recently repeated), the greatest practical evil which has ever afflicted the human race; but it is an evil *sui generis*, so radically and essentially different from every other which happens to have the same name attached to it, as scarcely to form a fair ground even of analogical reasoning. But let us consider this point more attentively.

The miseries entailed on Africa by the slave trade have already been sufficiently established in the preceding article of our review. We need not, therefore, dwell on that part of the subject. Let us follow the slaves in the middle passage. There, if we may credit the man-merchant, the utmost exertions of his humanity and beneficence are employed to promote the ease and comfort of his African passengers. But even there we shall be constrained to confess that his tender mercies are cruel. The authentic journal of a voyage in a slave ship, inserted in the former part of this number, will throw some light on this view of the case: and it will be illustrated and confirmed by the following statement, correctly extracted from returns which, in 1799, were furnished by the inspector-general of the customs, and laid upon the table of the House of Lords.

In the year 1791, (three years after the passing of the *Slave carrying Act*, which is admitted by the man-merchants themselves to have very greatly lessened the mortality on board of slave ships) of fifteen thousand seven hundred and fifty-four slaves carried from the coast of Africa, one thousand three hundred

and seventy-eight died during the middle passage, the average length of which was fifty-one days; making a mortality of eight and three-fourths per cent. in that time, or of sixty-two and one-half per cent. per annum: a rate of mortality which would depeople the earth in a year and seven months.

The amount of the mortality in 1792 was, however, still more enormous. Of thirty-one thousand five hundred and fifty-four slaves carried from Africa, no fewer than five thousand four hundred and thirteen died on the passage, making somewhat more than seventeen per cent. in fifty-one days. Had the voyage been prolonged, and the slaves continued to die in the same proportion, the whole number would have been completely swept away in about ten months.

We would now ask, whether it be fair, whether it be allowable, to dignify a practice so pregnant with misery and murder, with the name of *commerce?* It is not a commerce; it is a crime: it is murder, wanton, foul, atrocious, and aggravated: committed, not by the needy adventurer under the urgent pressure of poverty; not by some injured individual thirsting for revenge: but by the wealthy capitalists of Liverpool and London; by the luxurious proprietors of our West Indian colonies: and solely; let it be remembered, for the purpose of satisfying, if possible, their thirst of gain, or more fully pampering their luxury. Surely this cannot long be endured by a British parliament. If it is to be tolerated, let us at least have some specious pretext for the indulgence: let there be, at least, one practice pointed out either in ancient or modern story, which will bear to be compared for one moment with this abominable traffic: otherwise we ought no longer to be imposed upon by the hardy assumption of its *antiquity* and *universality*.

But the horrors of the middle passage are at length terminated. The slaves are landed in the West Indies; exposed like cattle in a fair; spanned and guaged with as little ceremony as is observed by a carcass-butcher in Smithfield; and having been purchased by some planter, are led to his estate. What is then the situation of such of them as survive the seasoning? They are the absolute property of their purchaser, vendible by him precisely in the same manner as the horse which turns his sugar-mill; and, if direct privation of life and limb be expected, equally subject to his discretion as to the quantity of labour to be exacted, the proportion of food to be allowed, and the discipline or punishment to be inflicted. During the hours of labour, they are *driven* like a team of oxen or horses by the cartwhip; and *this compulsion of labour by the physical impulse, or present terror of the whip, is universal with respect to such slaves as are engaged in cultivating our islands.* As to civil rights, or any political existence, they stand on a level with the brute. Immoderate cruelty to a slave is punishable as a nuisance in the same way as immoderate cruelty to cattle. But then, it is always difficult and generally impossible to obtain proof of the fact; for, (let it not be forgotten,) the evidence of a slave, or of a thousand slaves, did they all testify the same thing, would not be available in the very smallest degree to the conviction of one who is free. This then is the state of bondage to which, not only the imported Africans themselves, but their children, and their children's children, FOR EVER AND EVER, are inevitably consigned: and we defy any one to shew not only that a single circumstance in this picture is exaggerated, but that it is not a matter of as universal notoriety in the West Indies, whatever it may be in Europe, as the existence of slavery at all. We do not mean, indeed, to affirm, that this system is not as humanely administered by many West Indian planters, as its nature will admit. We know it is. But still such is the system which they have to administer.

Let it be remarked, however, that there is one circumstance in the lot of West Indian slaves which renders it even worse than that of brutes. They not only feel present pain; but they can remember the past: they can anticipate the future: they can discourse: they can contrive; they can execute: they can distinguish between right and wrong: they have had the insolence at times to exercise this faculty; nay,

they have even dared to prefer a claim to the possession of humanity, by expressing a sense of injury and injustice, and by shewing that they can resent it. Hence it is, that while in this country we see men take pleasure in raising their horses and their dogs to a participation of their own enjoyments, and to a place as it were in their friendship and society, the slave in the West Indies is degraded and thrust down to the very earth; lest looking upwards, some untoward accident should discover to him that he is a man, possessed of the same common nature with his master, and equally entitled with him to feel, and to repel, insult, and injury, and torture.

Now we do not hesitate to challenge all the advocates of the slave trade to point out, in *ancient* times, any state or condition of life which bears the most remote resemblance to the West Indian system viewed in all its parts, from its commencement in Africa to its completion in the West Indies. Nay, so far is it from having any claim to *antiquity*, that we take it upon ourselves to aver that this system, as now constituted, is entirely a modern invention. It took its rise in the Antilles, about one hundred and fifty years ago; and from that time it has been gradually augmenting, until, by the accumulating waste of British capital and African blood, it has acquired its present hideous form and gigantic dimensions.

Still, however, it may be pertinaciously argued that *slavery* is *slavery*; and that no doubt can be entertained of the existence of such a state of society among the Israelites. We will admit the fact, for the sake of having some ground on which to rest our argument. The bondage which prevailed among the Israelites will not be said, by the most hardy vindicator of the modern man-merchant, to have been worse than that to which the children of Israel themselves had been subjected in Egypt.* Of that state they always spoke as a state of the most intolerable oppression. In comparison of it, every other servitude was light. Their deliverance from it, as typical of another and greater deliverance, was called by way of eminence their redemption. So powerful was their impression of the horrors of this state, that the *iron furnace*, *the furnace of affliction*, and similar expressions seem inadequate to express their conceptions of it; and Egypt, the land of their captivity, is emphatically termed the *house of bondage*: and it is by the recollection of their suffering in that country, that the Almighty enforces upon them the injunction to be kind to the strangers who dwelt among them.

Yet what, after all, was the nature of this Egyptian bondage? Was its dreadful severity such as to diminish the number of slaves, and to require fresh importations to fill up the void which was caused by excessive labour, harsh treatment, and scanty food? By no means. They multiplied so rapidly as to become an object of terror to their oppressors from their very increase. Had their labour no known measure or limit, or was it forced from them at the caprice of an overseer or driver by the compelling power of the cart-whip? No such thing. It was the subject of specific and uniform regulation: tasks were appointed: the tale of bricks was previously named. And as to food, the flesh pots of Egypt had become proverbial among them.

Having now, as we conceive, incontrovertibly established the radical difference between any slavery which could have existed among the Israelites, and that which now exists in the West Indies, we have at least demolished every thing like argument in favour of the scriptural sanction of the African slave trade. We would, therefore, entreat those well meaning men in this country, who, from unacquaintance with the real state of things in the West Indies, have too readily conceded that the system of West Indian bondage has any countenance in scripture, to retract

* "And the Egyptians made the children of Israel to serve with rigour, and they made their lives bitter with hard bondage." Exod. i. 13. "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows."—"I have seen the oppression wherewith the Egyptians oppress them." Exod. iii. 7. 9. Are the ears of the Lord of Sabaoth less open now to the cry of his creatures, than in the days of Moses?

that concession; and to be no longer imposed upon by the mere similarity of a name, when the things are in their nature so essentially distinct. And let not the man-merchants, nor their advocates any longer insult the common sense, to say nothing of the religion of their country, by arguments so absurd and impious.

It will scarcely be expected, that after this confutation of the argument deduced from scripture in favour of the slave trade, we should think it necessary to prove the contrariety of those practices to which this trade gives birth, as well as of the principles on which it is founded, to the whole tenor and scope both of the Old and of the New Testament. Britannicus seems to have been prudently aware of this; for in his attempt to prove the scriptural authority of the slave trade, he has omitted to make even a distant allusion to the New Testament. That the spirit of the christian religion stands opposed to the slave trade, is too obvious to require proof. We shall, therefore, content ourselves with having rectified the misconceptions which have arisen on this subject from the ambiguous use of the term slavery.

But it will be triumphantly urged against the abolition; "Are not the negroes slaves in their own country, in subjection to cruel, barbarous, uncivilized tyrants; from whom it is a kindness to rescue them?" Here again the poverty of language tends, in no small degree, to mislead our judgment; and because what is *called* slavery exists in Africa, our colonial system in all its parts is assumed (extravagantly enough) to be lawful and even humane. But let us compare them. Does the population of Africa decrease? No: it increases so rapidly, that even the murderous slave trade is thence annually supplied with its eighty thousand victims, independent of at least an equal number which must almost necessarily be sacrificed, in order that these may be procured. Are slaves in Africa subjected to the same compulsory process for the extraction of their labour as in the West Indies; or are they subjected to the same privation of every civil and political right? Let this question be answered by an appeal to the writings of slave traders, and avowed anti-abolitionists. Mr. Moore, who was factor to the Royal African Company in the river Gambia, about the year 1730, thus expresses himself:

"Some people," says he, "have a good many house Slaves, which is their greatest glory, and they live so well and easy, that it is sometimes a very hard matter to know the Slaves from their masters or mistresses; they very often being better clothed, especially the females, who have sometimes coral, amber, and silver, about their hands and wrists, to the value of twenty or thirty pounds sterling.—Many of the Slaves are born in their families. There is a whole village near Boncoe, of two hundred people, who are all the wives, slaves, or children of one man. I never heard of but one that ever sold a family Slave, except for such crimes, as would have made them to be sold, had they been free. If there are many family Slaves, and one of them commits a crime, the master cannot sell him without the joint consent of the rest; for, if he does, they will all run away, and be protected by the next kingdom to which they fly." P. 110.

Mr. Park fully confirms the statement of Mr. Moore; and from him it fully appears, that although what is called domestic slavery exists in Africa, yet the evils of the slave trade do not fall with less weight upon domestic slaves than upon freemen. Mr. Park not only describes the circumstances of the domestic slave to be so easy and comfortable, that in every laborious occupation "the master and his slave work together without any distinction of superiority." p. 286; but he likewise admits that he can only be sold to foreigners in cases which would equally authorize the sale of freemen. And he adds what is very important to the present argument, viz. "the master cannot sell his domestic without having first brought him to public trial before the chief men of the place." p. 287.

Innumerable testimonies to the same effect might easily be produced, which would all go to establish incontrovertibly the almost incalculable distance which separates our system of colonial bondage from the domestic servitude of Africa. But in Africa, let it further be remembered, there is no difference of colour between the master and his slave. In the islands, on

the contrary, the difference is so plain and obvious, that many West Indians scruple not to avow their belief that the negroes are an inferior order of beings to their masters; a link in the chain which connects the Homo Sapiens with the brute; a species of Oran-outang, differing from their brethren of the woods only in possessing the faculty of speech.* Can we then wonder, that when even their claim to be considered as *human* is questioned, they should not be treated as men, and should be denied the common rights of humanity? Under such circumstances they are, naturally enough, excluded from the pale of that sympathy, which a sense of a common nature and a common extraction inspires; and which, in minds not habitually regulated by religion, is the greatest and surest source of benevolence, and the best guard against the abuse of a despotic authority.

We are unwilling to extend unnecessarily this part of our review. But we cannot avoid remarking the confirmation which our reasoning derives from what has lately passed in St. Domingo. Had West Indian bondage been that mild system which it has been represented to be; is it supposeable that a whole community should unite as one man not only in casting off the yoke, but in preferring extermination, by the most cruel means, to submitting again to wear it? But we forbear to enter on this extensive field.

It would be endless to discuss all the topics which the compiler of this epistle has thought proper to bring forward. We shall, therefore, not attempt it; but merely refer our readers for a complete refutation of almost every argument he has advanced, to *the concise statement* which was reviewed in our last number. One or two points we shall just touch upon.

If it were as true as it is demonstrably false, that in the event of our abolishing the trade *not one African the less will be sold*, we should still say that the slave trade ought not for one moment to be tolerated by this country. It is founded in injustice: it is fostered by commercial avarice: it is transacted in blood. *It is, in short, a practice in which no christian can have any participation.*

"Canst thou, and honoured with a christian name,
Buy what is woman-born, and feel no shame?
Trade in the blood of innocence, and plead
Expedience as the warrant of the deed?
So may the wolf, whom famine has made bold
To quit the forest, and invade the fold:
So may the ruffian, who with ghostly glide,
Dagger in hand, steals close to your bed-side;
Not he, but his emergence, forced the door,
He found it inconvenient to be poor.
Has God then given its sweetness to the cane,
Unless his laws be trampled on, in vain?
Built a brave world, which cannot yet subsist
Unless his right to rule it be dismiss'd?
Impudent blasphemy! So folly pleads,
And av'rice being judge, with ease succeeds."

The writer of this epistle says, "The Americans, we know, have passed an act of their legislature, holding out every encouragement to renew the slave commerce. The situation of their southern possessions, especially the lately acquired and extensive one of Louisiana, makes slavery and the immediate importation of slaves, to a vast extent, absolutely necessary, in order to pursue the object of cultivation." Now every word of this is notoriously false. The real state of the case is directly the reverse. The American Congress has uniformly opposed this trade. Though prevented, by a clause in the federal constitution, from totally abolishing it until the first of January, 1808; they have, in the mean time, done what they could. They have interdicted entirely the foreign slave trade; and they have absolutely prohibited the introduction of slaves into Louisiana. There is not, at the present moment, a single state in the union, South Carolina excepted, which has not abolished the trade; and in that state the ports have been opened to slaves only for a short time. In 1808, not a doubt can be entertained that the American slave trade will be abolished FOR EVER. What confidence then can be placed in a writer who hazards assertions so unfounded; and who states them to be advanced on his own knowledge?

* See Long's History of Jamaica.

We shall now take our leave of Britannicus with observing, that we have seldom seen a pamphlet which had less either in its design or execution to recommend it to notice. It is a flimsy attempt to varnish infamy and to palliate guilt: and we should certainly not have deemed it worthy of a place in our review, were it not for the opportunity thereby afforded us of discussing the arguments in favour of the slave trade which have been deduced from scripture, and which, however weak and frivolous in themselves, may possibly have weight with some well-meaning persons who have not had the means of fully investigating the subject.

REVIEW OF REVIEWS, &c. &c.

To the Editor of the Christian Observer.

You are a great enemy, Mr. Observer, to the Slave Trade; and such was once the writer of these lines. My opinions on this subject underwent a change, on my reading, in the last number of the Anti-jacobin, a review of *Winterbottom's Account of the Natives of Sierra Leone.* I have never read this work of Dr. Winterbottom's, neither, perhaps, have the Anti-jacobins; but they have written about it, and I have read what they have written, and I now write to beg you will do the same. By way of being highly useful to you, Sir, I will describe the progress of conviction in my mind on perusing the review just mentioned.

The first thing that struck me in it, was the complaint so often repeated, of Dr. Winterbottom's want of *profundity* and *originality.* "Surely, (exclaimed I) a reviewer so impatient of trite remarks, and so anxious *to hear some new thing*, must be very profound and very original himself." A little examination convinced me how truly I had conjectured in this instance. I therefore send you a few specimens of the profound and original observations which I have carefully transcribed from the review of Dr. Winterbottom into my common place-book, and which had no small effect in converting me to the Reviewer's general opinions. Of the *profound* take the following samples.

"We admire Virgil, Shakspeare, and Thomson, *in their series of connection of descriptive, as well as of other matter.*"—"The third chapter describes the articles of food and mode of agriculture; and presents a very fair, though a very common *narrative of that subject.*"—"The seventh chapter describes the amusements and literature of the Africans in more minute detail, but *much less forcible impression*, than Park."—"A book professedly intended *to convey existing statistical information.*"—"The *great desideratum* in this work is *the want* of that additional knowledge, &c. &c." N. B. As the introduction of a Latin word into this otherwise happy sentence, may give it some cast of that pedantry which the reviewer repeatedly condemns in Dr. Winterbottom, might it not be thus Englished? "What is *chiefly wanting* in this work is *the want of*, &c. &c."

After you have sufficiently admired the above sentences, Mr. Editor, cast your eyes on the following, which are as *new* as the former are *profound.* "We cannot think poetry well adapted to mere matter of fact. It is always either above or beneath the mark."—"A material deficiency in many literary works is the want of unity of design."

Having anxiously noted down these and similar beauties, I proceed to examine the reviewer's defence of the Slave Trade; and for some time read smoothly on, unmolested by any ideas. The following argument at length changed tranquillity into delight, and doubt into certainty.—"Moses informs us, that whatever Joseph did, God was with him; hence we are to regard every measure and counsel of Joseph, that is recorded to us by his historian, as ratified by the divine approbation. When Pharaoh's subjects *were* in great distress for want of bread, Joseph *offers* them provisions on their agreeing to become the bondsmen or slaves of the king."

You cannot, I think, wonder, Mr.

Editor, that this passage should have made so powerful an impression on my mind. But, alas, the infirmity of human judgment! I will not dissemble, that some strange scruples had well nigh overpowered my better reason, when, on turning with eagerness to the history of Joseph, I could not discover any place in which Moses makes the assertion attributed to him by our friend the Anti-jacobin. It is, indeed, true that Potiphar and the keeper of the prison are said to have observed that Joseph was under the immediate care of Providence; but, unluckily, this observation was in both cases, made some years before the transaction took place on which our friend is commenting. Happily, however, I at last quelled my scruples on this point by recollecting, that Potiphar and the keeper of the prison were Egyptians, and the Egyptians were magicians, and that after all, I had only to suppose them endowed with a little of that species of sagacity, which has enabled our friend the reviewer to foresee that, until the nature of Africans be changed, they always "*will and must be slaves.*"

I then remarked, Mr. Observer, that Moses does really say of Joseph, on two or three occasions, what the Anti-jacobin has made him say generally. Thus, when the patriarch was in Potiphar's house, we are told that "the Lord was with him." But then we are also told of David, on one occasion, that "he behaved himself wisely in all his ways, and the Lord was with him."* Here again some awkward doubts obtruded themselves on my mind; as for instance: whether every measure and counsel of David throughout his whole life be justifiable? Whether the best and most favoured man should be considered as perfect? &c. &c. But these new doubts I by a great effort succeeded in banishing.

I now turned my attention to the account given by Moses of the terms on which Joseph enslaved the Egyptians! and here I read the following words in the address made by the patriarch on that occasion.

"Lo, here is seed for you, and you shall sow the land. And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones." And afterwards we are informed that Joseph "made this *a law.*"

I must own I wished for my learned friend, the Anti-jacobin reviewer, to resolve some foolish and puzzling questions which suggested themselves to me in this stage of the business. I could not help saying to myself, "In what sense are men to be called *slaves*, who are by law entitled to four fifths of the gross produce of the lands they cultivate? Are the cultivators of land in our part of the world *bondsmen*, because the average rent which they reserve for the proprietor, is *not a fifth*, but *a third* part of the gross produce? Did our ancient knights consider themselves as *bondsmen* when they held their lands of the crown?

Although I could not directly answer these questions, they soon lost their importance in my eyes, on my discovering that Moses talks of the Egyptians being *bought* and *sold*. Now a man who is bought and sold (methought) must, for that very reason, be a slave, and neither four-fifths nor nine-tenths of all the gross produce of the world can ever make him a freeman, But a clergyman of my acquaintance, who surprised me thus musing, and to whom, as he is a biblical student, I submitted the case, vehemently resisted this reasoning. He urged, that the expressions *buying* and *selling* must be explained by the context; that the Hebrew words so rendered, are probably words of more general import; that in particular, the word translated *to sell*, is elsewhere applied by Moses to lands merely mortgaged for a short term of years, and to men not only not in a state of *absolute* slavery, but most expressly and repeatedly distinguished from "*bondsmen.*"* I confess I here felt myself a little nettled and perplexed; but I was by no means convinced. It occurred to me that this reverend gentleman might be one of those *false philanthropists* whom the Anti-jacobin

* 1 Sam. ch. xviii. ver. 14.

* Leviticus, chap. xxv.

reviewer so well exposes: I knew him to be a warm enemy to the Slave Trade; I determined not to believe a syllable he uttered, and all my scruples vanished.

Previously, however, to this happy consummation, I acknowledge I had more than once been disposed to blame the Anti-jacobin for not having more fully discussed the question on which he has given such excellent hints, but in considering which I had experienced such harassing perplexities. I even find that, in a moment of spleen, the following note somehow found its way into my memorandum-book. I send it merely as a monument of my weakness and irritability.

"The great desideratum in the series and connection of descriptive, as well as of other matter contained in the Anti-jacobin's Remarks on the Egyptian Slave Trade, and the slave-dealings of Joseph, is the want of an intelligible narrative of that subject, conveying existing historical information in forcible impression." T. T.

To the Editor of the Christian Observer.

I HAVE no reason to suppose that you are otherwise than impartial in your animadversions on contemporary periodical publications. I am, moreover, aware, that it is impossible for you to attend to every circumstance of an objectionable nature which may be introduced into these works. In the EVANGELICAL MAGAZINE, however, for April last, some things were inserted which I confidently expected would not have escaped your notice. Had the passages to which I allude been censurable merely on the ground of absurdity, or vulgarity, or cant, I should have judged it wholly unnecessary to distinguish them by any particular observations. But conceiving that their plain and obvious tendency is deeply to injure the interests of vital religion; I shall be excused, I trust, for calling your attention to them. The insertions in question, being extracts of letters from ministers in America, which give an account of the revival of religion in that country, will be found at the 187th and 188th pages. They are as follows:

"The work of grace I mentioned in my last as a small cloud, is now spreading so as to fill the whole settlement. Nor is it confined to those places where the gospel is preached; many places where they had not had a sermon for six months, are as much engaged as those who have statedly enjoyed the preached word; and some of them considerably more. They now meet in societies; and it is no uncommon thing to spend the whole night in religious exercises, even the very persons who could not have been induced to have staid one half hour to have heard the best preacher on the continent (if they could have been gotten to the place at all) now nothing restrains them from prayer and praise to the Most High, and with a spirit of devotion sufficient to shame Christians of the best standing and talents. It has now spread into five counties; and often lays hold of the most stout and hardened rebels, and makes those who were leaders in iniquity, the leaders in the work of God. This is the Lord's doing; and, indeed, it is marvellous in our eyes. Pen cannot disclose, tongue describe, nor fancy paint the wonders of the Lord we daily see amongst us. It is by no means the form of preaching, &c.; impressions are made in riding, walking, working, sleeping, and in every circumstance of life, and often by those who have not heard a sermon for years. No sooner do they become impressed, but they begin to pray ardently; —love one another and mankind fervently;— and serve the God they before despised with their heart."

"I think I mentioned to you in my last, that there is a deep religious impression at Durham. I preached there the Sabbath before last. There was, in the audience, a certain indescribable something, which I never before witnessed. I cannot convey an adequate idea of what I observed, by saying there was the greatest apparent seriousness, accompanied by a death-like stillness. It was the easiest thing imaginable to preach. A neighbouring brother, at Rocky Hill, made the same remark. In the parish of Durham, nevertheless, Satan seems to be very busy. Would you have thought it? A man, who had always been deemed a decent character, and been in the habit of attending public worship, was so displeased with his daughter for joining in church fellowship, as to turn her out of doors; but he afterwards received her. This reminds me of what I heard last week from Mr. Woodward, of Woolcot, at whose house was holden our monthly meeting:—One of his parishioners, a sober-minded, serious, and judicious man, was just returned from New Connecticut, a territory on the back of Pennsylvania. There, it seems, religious impressions have commenced in a very remarkable manner. Persons, under their first influence, fall down in the midst of the congregation, and remain for some time utterly helpless, but generally retaining the full exercise of their senses, so as to be able afterward to give a distinct account of every transaction in their presence.

The preaching, it was observed, had nothing remarkable, either in manner or matter."—"When persons fell down, they would make such an exclamation as 'Lord have mercy!' No confusion took place. They were properly attended until they recovered. He said that the effect could not be counterfeited. Those who fell down, generally continued under the influence of religion: some of them relapsed; and such, it was said, were most frequently in a state of insensibility after the seizure in falling down. When one of the quarterly meetings was approaching, a young woman, at a distance, signified to her father a desire to attend. He, after some consideration, without any apparent reluctance, carried her to the place. During the preaching, she fell down, and upon her recovery, appeared deeply impressed by religious truths. The father was very much displeased; and in going home, finding his reasoning with her unavailing, he horse-whipped her very severely. He repeated the same treatment, I think, twice after their arrival at their common residence. His behaviour was so outrageous, as to oblige the daughter to claim the protection of the magistrate. When before him, the father refused to make any concessions or promises of good behaviour. His *mittimus* was written out, and he committed to the proper officer; but while on the road to prison, he fell down, and when able to speak, confessed his fault, and promised amendment:—moreover, he owned, that during the whole of his outrageous behaviour, he had been under strong convictions, which he endeavoured resolutely to resist."

Now, Sir, if the design of the conductors of the Evangelical Magazine had been (what I verily believe it is not) to expose religion to ridicule and contempt, I question whether they could have more effectually accomplished their purpose than by the insertion without any censure of such extravagant relations. Do they really mean to exhibit to the world these strange occurrences as a proper representation of what may be called "a revival of religion." Then must I grieve over the ten thousand families who are said to regard this work as oracular. It may, perhaps, be said in their vindication that, although they insert these accounts from a persuasion that they will prove gratifying to the depraved appetite of their readers, they do not intend thereby to give them the stamp of approbation. If such a plea could be justly preferred, it would be as severe a condemnation of their moral principles, as the former supposition, that these transactions were really suited to their taste, would be of their religious discernment. What, in reality, would be the language of such a procedure? "Popularity is our object. But this object is unattainable if we oppose, nay, if we do not countenance, prevailing errors." This point, however, is placed beyond all doubt, by the expressions of approbation with which the accounts of these outrageous proceedings have generally been accompanied.*

Many of your readers, and, perhaps, you yourself, may think I have employed too strong language: but if the extracts which I have sent are closely inspected, it will, probably, appear to require no extenuation. "Impressions," we are informed, "are made in riding, walking, working, sleeping, and in every circumstance of life." To these *impressions*, whatever they may be, for their nature is not explained, no small efficacy is ascribed. "No sooner do persons become *impressed*," as it is called, "but they begin to pray ardently; love one another and mankind fervently; and serve the God they before despised with their heart." These, Mr. Editor, are, unquestionably, very excellent effects. But then, they are effects which I have been taught to consider, could be produced only by the hearing or reading of the word of God, under the divine teaching—the enlightening, and sanctifying influence of the Holy Spirit. In the accounts before me, however, not a syllable is said of reading the word of God as a mean of conversion; and in many cases, it is expressly asserted, that the individuals operated upon had not heard a sermon for years. Whence, then, is it, that these poor people derive their religion? From immediate revelation? Such is the only inference which the letter-writer leaves us at liberty to make. But can this be any other than a gross delusion? Is that account entitled to any credit which

* I would refer the reader for many pertinent remarks on this subject, to your own work for October, 1802, p. 670, and for January 1804, p. 58.

directly contradicts the Bible? "Faith cometh by hearing, and hearing by the word of God:"—"Sanctify them by thy truth, &c. &c." St. Paul tells us, that it is the scriptures which made men "wise unto salvation;" and St. Peter, that men were born again "by the word of God." But that mode, it should seem, is obsolete: things have now taken a different course: *impressions* do every thing. They even achieve such wonders, that "the most stout and hardened rebels,"—"those who were leaders in iniquity," become "leaders in the work of God:" by which, I presume, we are to understand that, under the teaching of *impressions*, ministers are suddenly formed from the habitually profligate and profane. And yet these *impressions*, of which so much is made, are left to be defined according to each man's fancy, and seem to be as indescribable as the something which made it "the easiest thing in the world to preach" at Durham and Rocky Hill. Surely, it would be at least decorous, if not prudent, to appoint a term of probation to these *leaders in iniquity*, before they become *leaders in the work of God*. What will be the result of such proceedings it is not difficult to foresee.

I was prepared to expect some great persecution had taken place, on reading that *Satan had been very busy*. To me, Sir, he appears to have been more busy than the letter-writer at all suspected; and to have been securing his empire more effectually by those very *impressions* which are so much extolled, than he could have done by the most vehement opposition.

But I will just advert for one moment to the report of "the sober-minded, serious, and judicious" parishioner of Woolcot. He takes it upon him to assert, that the effect of these *impressions*, could not be counterfeited: and yet he tells us, in the same breath, that they *were* counterfeited; for "some relapsed." He has attempted, however, to give us a very concise and comprehensive rule for distinguishing a real from a counterfeit impression. Those who continued to have all their senses about them during the impression, afforded a good hope of future perseverance; while such as were so violently impressed as to lose all sense, were to be viewed with suspicion. Experience must unquestionably have great weight. But previous to experience, I should certainly have been disposed to think, that if these *impressions* were of any value at all, they were valuable in proportion as they were powerful; and therefore that what deprived a man of all his senses was worth more than what merely deprived him of one or two.

This same gentleman has represented a father as severely chastising his own daughter. The cause is not very distinctly specified, but if I may judge from what follows, her frowardness had some share in it. The daughter, under the influence, I presume, of these same *impressions*, has her father taken up, and brought before a magistrate; and because he would not make concessions and promise good behaviour, he is sent (at the instance of his daughter,) to *jail!* Here, however, these convenient and all-powerful *impressions* again interfere; and the father, finding there is now no other remedy, falls down according to usage, whether in a state of insensibility or not seems uncertain; and when able to speak, confesses his fault, (to his daughter, I presume,) and promises amendment. Here we have a very eminent instance of the power of *impressions*: but whether impressions of a jail, or of a more preternatural kind, the reader is left to conjecture.

I beg leave to close these remarks with an anecdote which I have copied verbatim from Boswell's Life of Johnson, Vol. III. p. 246, and which seems to me to throw considerable light on the doctrine of *impressions*. It is as follows:

"I mentioned that I had in my possession the Life of Sir Robert Sibbald, the celebrated Scottish antiquary, and founder of the Royal College of Physicians at Edinburgh, in the original manuscript in his own hand-writing; and that it was, I believe, the most natural and candid account of himself that ever was given by any man. As an instance, he tells us that the Duke of Perth, then Chancellor of Scotland, pressed him very much to come over to the Roman catholic faith; that he

resisted all his grace's arguments for a considerable time, till one day he felt himself, as it were, instantaneously convinced, and with tears in his eyes, ran into the duke's arms and embraced the ancient religion: that he continued very steady in it for some time, and accompanied his grace to London, and lived in his household: that there he found the rigid fasting prescribed by the church very severe upon him: that this disposed him to reconsider the controversy; and having then seen that he was in the wrong, he returned to Protestantism."

A SINCERE FRIEND OF THE CHURCH OF ENGLAND.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

STEREOTYPE PRINTING was described in the Christian Observer, Vol. I. pp. 186, in the following manner:—"The solid pages, used in Stereotype Printing, are cast from pages first set up, in the usual way, with moveable types. A mould or impression is taken of each page in any suitable plastic material, and afterwards as many solid pages are cast into the mould as may be wanted."

Earl Stanhope has, we understand, devoted much time and money to the improvement of Stereotype Printing, and the introduction of it into this country. Mr. Andrew Wilson, Printer, in Great Wild Street, Lincoln's Inn Fields, has brought the art, under his Lordship's assistance and protection, to a great degree of maturity. A theological work, translated from the German by her Majesty, and revised by the Bishop of London, is now nearly ready for publication, and will be the first Stereotype work published in this kingdom. So well satisfied are the Syndics of the Cambridge Press of the great importance of this art, and of the degree of perfection to which it is now brought, that they have offered their present stock of Bibles, Testaments, &c. for sale at reduced prices, and have entered into an arrangement with Mr. Wilson for fourteen years, by which the public may soon expect to obtain the Scriptures, &c. cheaper, more accurate, and better printed, than heretofore. Considerable improvements are likewise carrying on in the printing presses, and in the manufacture of ink and paper; and it is hoped, that, by these means the Export Book Trade may be, in some measure revived, which has been almost lost of late to this country, in consequence of the high price of materials and labour.

In the press, *Sermons on various Subjects*, by the Rev. C. P. Layard, D. D. F. R. S. and F. A. S. late Dean of Bristol; in 1 vol. 8vo. on demy and royal paper.—*First Principles of Christian Knowledge*, by the Right Rev. Thomas Burgess, D. D. Bishop of St. David's, in 12mo.—*A brief Illustration of the Morning Service of the United Church of England and Ireland*, by the Rev. John Clarke, Minor Canon of Durham, in 12mo.—A translation, by the Rev. R. Kingdon, of a work by the late Dr. Less, Professor in the University of Gottingen, on the *Authenticity, Uncorrupted Preservation, and Credibility of the New Testament.*—*Continental Sketches*, comprising a Portrait of Revolutionary Holland; an Essay on the Ancient and Modern History of the Low Countries; and an Inquiry into the Political and Commercial Interests of the Dutch; by Mr. Byerly.

The *Bibliographical Dictionary*, Vol. VI. which finishes the alphabet, will be published on the 1st of July; containing, among other important articles, an ample Account of Testaments.—Vol. VII. which will complete the work, will speedily be published, and will contain an Account of the best English Translations of each Greek and Latin Classic, an Essay on Bibliography, &c. &c.

A new edition of the *General Biographical Dictionary*, enlarged to 18 volumes, is preparing for the press.

Proposals have been circulated, for publishing by subscription, in 6 vols. 4to. a translation from the Persian of a work, entitled, *A Chronological, Biographical, and Theological History of the Primary and Subsequent Ages of the World*; carefully compiled by Meh'hommed, the Son of Javade Shah: dedicated to the Hon. the Court of Directors; done into English, and illustrated with Notes, historical, geographical, and critical, and embellished with Maps, &c. by Robert Greene, Captain of Infantry on the Bengal Establishment. The price of each vol. will be £2. 15.

Mr. Richard Parkinson, late of Maryland, proposes to publish by subscription, in 1 vol. 8vo. a work, entitled, *The Experienced Farmer's Tour in America*; exhibiting a copious and familiar View of the American System of Agriculture and Breeding of Cattle, with its recent improvements.

The Rev. Claudius Buchanan, Vice Provost of the New College, Calcutta, has appropriated fourteen hundred guineas for prizes, to be distributed among the Seven Universities of the United Kingdoms; two hundred to each. In each university, one hundred pounds is to be given for the best prose English composition on the "Best means of extending the Blessings of Civilization and true Religion among the Hundred Million Inhabitants of Hindostan, now subject to British Authority;" sixty pounds for the best English poem on the "Revival of Letters in the East;" twenty-five for the best Latin ode or poem on "Collegium Bengalense;" and twenty-five for the best Greek on γενεθω φως."

At the Anniversary of the ROYAL JENNE-

RIAN SOCIETY, held on the 17th of May, Mr. Travers stated, that previous to the year 1802, the annual average of deaths by the Small Pox, within the Bills of Mortality of London, were at the rate of one thousand eight hundred and fifty; and that within the last year, the deaths had not amounted to one thousand. The annual expenditure of the Society, it was observed would be £1000; to provide for which the Trustees had at present a fund of only £400. a year in stock and in subscription. The Rev. R. Hill stated, that he had himself inoculated, according to the direction of Dr. Jenner, above one thousand six hundred persons within the last year, and in every case with success, and that nothing could be more simple than the operation.

By the *Annual Report of the Visiters of the* ROYAL INSTITUTION, lately delivered in to the Proprietors, it appears, that the total amount of the expenses of the year is £2,368. 6s. 5d.; including all the recent Improvements in the Laboratory, Model Room, Lecture Room, &c. and some small part of what has been expended for the Library and Collection of Minerals. The clear Income of the year 1803, amounts, on the other hand, including the Arrears of Subscriptions due for that year, to £3,181. 15s. 6d. The Visiters notice, with pleasure, the Additions which have been recently made, and are now making, to the Funds of the Institution. Besides the return of some Annual Subscribers who had quitted the Institution, there have been added, since the commencement of the present season, 3 Proprietors, 3 Life Subscribers, 175 Annual Subscribers, and 242 Ladies and Young Persons subscribing to the Lectures only; and the sum received for Subscriptions and Proprietors' Shares, from January 1st to March 31st, 1804, has amounted to £1,902. 12s. The Lectures, Experiments, &c. are now regularly and fully attended; and there is every reason to suppose that a general interest in favour of the Establishment has been created among the inhabitants of the metropolis. The Laboratory has been enlarged; the Chemical Apparatus improved; the Collection of Minerals increased to more than 3000 specimens; the Model Room arranged; and the Printing Office removed, the utility of it not being found adequate to its expense. Nearly £5000. have been subscribed towards the New Library, of which upwards of half has been already expended in the purchase of Books; in particular, the Library of the late Thomas Astle, Esq. for which the sum of 1000 guineas was given, has proved an important acquisition to the Collection; furnishing, in itself, almost every book in Ancient British History, Topography, and Antiquities, besides a variety of scarce and valuable Books in other classes.

The Lectures at the Royal Institution closed, for the present Season, on the 22d of June. The following Arrangement has been made for the Lectures and Public Experiments of the ensuing Season. CHRISTMAS COURSE; from 10th Nov. to 26th Jan.—Mr. Davy, *Chemistry*, First Course; Mr. Opie, *Painting*; Mr. Fletcher, *Natural Philosophy*; Rev. Sydney Smith, *Moral Philosophy*, First Course; Professor Crotch, *Music*; Mr. Landseer, *Engraving*.—SPRING COURSE, from 5th Feb. to 15th June.—Mr. Davy, *Chemistry*, Second Course; Mr. Allen, *Natural Philosophy*; Rev. Wm. Crowe, *History*; Rev. John Hewlett, *Belles Lettres*; Dr. Smith, *Botany*; Rev. Sydney Smith, *Moral Philosophy*, Second Course. Lectures on *Poetry* are also to be given. The Lectures of the whole Season will be 172; in the Christmas Course, 72, and 100 in the Spring Course.

At the last Meeting of the Farming Society in Ireland, his Excellency the Lord Lieutenant, on hearing the report of the present state and prospects of the species of wheat called *Jerusalem Wheat*, lately introduced, pronounced the discovery an object of high national utility. Each grain, sown in dibbles of 10 inches square, produces from 30 to 45 stems; each of which stems contain from 140 to 160 large round grains, and rises to the height of 7 feet, with a mealy pulp, sufficient to render the whole mass of straw, when cut, an excellent food for all kinds of cattle; but particularly a most provident substitute for oats with road and draft horses.

Moles are such enemies, it is said, to the smell of garlic, that, in order to get rid of them, it is sufficient to introduce a few heads of garlic into their subterraneous walks. It is likewise said to be employed with success against grubs and snails.

FRANCE.

A *New Encyclopædia*, or *Dictionary of Literature, Morals, and Politics*, has been begun in Paris, by a Society of Men of Letters. Three volumes in 8vo. have been already published; and the whole will probably occupy 16 or 18 large volumes, since three thick volumes extend only to the letter E. The professed object and motives of this publication are highly worthy of attention. The compilers, in their Preliminary Discourse, draw a most degrading picture of the State of Literature in France. Their statement flatly contradicts those ostentatious details, with which the French papers have endeavoured to beguile Europe. They tell us, that the light of reason, in their country, is obscured; that thick darkness overshadows the horizon of science; that genius is extinguished, and all taste for the belles lettres has disappeared; that licentious works, dangerous productions, and frivolous romances, have succeeded to the immortal writings which rendered illustrious the reigns of Louis XIV. and XV.; that mere pretenders have usurped the sceptre of literature; that the pillars of knowledge are shaken, and soon, in all probability, ruins alone will be seen, scattered and mutilated monuments, over which the advocates of truth and the friends of philosophy and morals will vent their sighs. Burlesque scenes and buffoone-

ries have supplanted, in the public amusements, those pieces upon which the French were accustomed to pride themselves. They observe also, that the decline of letters and the corruption of manners accompany each other, and precede the fall of empires, and the slavery of nations. Nothing, indeed, can be more gloomy, than the picture which these writers draw of the moral and literary state of their country; and though it should be conceded that the colouring may possibly be overcharged, yet there is no room to doubt that the features are substantially correct. The editors admit, indeed, that there still remain a few literati of a better class, who honourably labour to promote science, truth, and virtue; but they are few; and France, they say, is on the eve of altogether losing its luminaries of that description.

A curious Petrifaction has been discovered at Vaucelles, in the north of France. A workman, in breaking a stone that came from the ruins of the Abbey, divided it into two parts, one of which presented the impression of a fish, and the other the same fish in *relievo*. Upon careful examination it was found to be a fish in the most excellent state of preservation. It appears to be of the abdominal class, and a salmon. The scales are of a violet colour mixed with yellow; the colours of the impression and of the *relievo* are the same. The stone was originally taken from a quarry in the neighbourhood of Vaucelles, which has been long abandoned.

SPAIN.

Professor Sessee, the celebrated Botanist, who has been absent eight years, assisted by a party of Naturalists, has returned to Spain. He has visited the whole of the Spanish possessions in North America, and the islands on the coast. He has enriched the science of Botany, it is said, with two thousand five hundred species of unknown plants; and has also discovered eighty non-descript fishes.

A new Journal has commenced at Madrid, entitled, *Miscellanies in the Sciences, Literature, and the Arts.* The contents are divided into five parts:—1. The Physical and Mathematical Sciences, and the application of them to useful purposes.—2. Natural History.—3. Agriculture, Medicine, and the Arts of Industry.—4. The different branches of Literature.—5. The Fine Arts: besides original Pieces, and Translations from foreign Works, which will form the principal part of the Journal; each number is to contain an Analysis of Spanish and other works, with extracts from them. A number appears on the first and fifteenth of each month, consisting of two sheets octavo, price eighteen rials per quarter. The first number was published Jan. 1, 1804.

RUSSIA.

The Russian Minister of Commerce at Petersburgh, Count Rumanzoff, has just caused to be published a *Collection of Twenty-one Tables*, which give a correct and comprehensive view of the present state of the Russian commerce with foreign nations. It is observed in the introduction, which is written by the Count, that the results of the Russian trade have hitherto been kept secret; but where the sovereign is the father of his people, he has nothing to conceal from them; and that the emperor has, in consequence, given orders that the whole commercial system of the kingdom should be communicated to the public. The Tables are divided into Five Parts; which comprehend the trade on the Baltic, the White Sea, the Black Sea, the Caspian Sea, and the Inland Trade.

TURKEY.

The art of printing begins to make some progress in Constantinople. An edition of the Mussulman Catechism, forming an octavo volume of eighty-six pages, has just come from the press. It was printed under the inspection of Abdorahman-Effendi, Director of the Royal Printing Office. It appears that the situation of copyist, the members of which are very numerous, will soon be as bad at Constantinople as it must have been at Rome or at Paris in the fifteenth century. One of their most lucrative occupations was a kind of Almanac of the Ramazan, which appears annually, with calculations, by the astronomers of the court, indicating for each day the hours of fasting and prayer. The scrupulous exactness of good Mussulmen, in observing their Lent, procured to the copyists the sale of many thousands of these almanacs; which were sold at a price proportioned to their ornaments and the beauty of the penmanship. This branch of industry has been, however, almost entirely destroyed since the last year. An almanac of the Ramazan has been printed at Scutari, on Italian paper which resembles parchment. It contains for each day the hour and minute at which fasting ought to be begun, &c.; and, by way of supplement, as in the almanac of Liege, the days for bleeding, taking physic, applying cupping glasses, &c. This innovation may appear to Europeans of very little importance; but it displays boldness in the Turkish government, which wishes, by these means, to sound the sentiments of the people, who dislike every novelty. It has completely succeeded in the present instance; the copyist being left to murmur, while the indigent devotee is very glad to procure his almanac cheaper. Government has availed itself of this good disposition, and calendars for the whole year are now printed.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A SERMON on the Death of the Reverend Joseph Priestley. By John Disney, D. D. 1s.

A Sermon on the same Occasion. By the Reverend J. Edwards. 1s. 6d.

Reasons for separating from the Church of

Scotland. By William Innes, Minister of the Gospel, Dundee. 1s. 6d.

A Word to the Wise, and a Hint to the Unthinking. 2d. or 1s. 6d. per dozen.

The most important Truths and Duties of Christianity stated. 2d.

A Discourse delivered at Hackney, on Occasion of the Death of Dr. Priestley; to which are annexed a Brief Memoir of Dr. Priestley's Life and Writings; and a Letter from his Son, containing the Particulars of his last Illness. By Thomas Belsham. 2s.

The Duty of the Relations of those who are in dangerous Illness; and the Hazard of hasty Interments; a Sermon preached at Lancaster, July 1803. By the Reverend S. Girle. 6d. or 5s. per dozen.

A Sermon preached before the Society for the Suppression of Vice, at St. George's, Hanover-square, May 1804. By the Bishop of Llandaff. 1s.

The Providence of God, a Norisian Prize Essay. By James George Durham. 2s.

A Sermon preached before the Judges of Assize, at Kingston on Thames, 21st March, 1804. By the Reverend John Barwis, A. M. 4to.

Practical Discourses. By the Reverend R. Warner. 2 vols. 8vo. 14s. boards.

Christian Theology; or, an Inquiry into the Nature and general Character of Revelation. By the Reverend Richard Lloyd, A. M. 8vo.

Sermons on important Subjects. By the late Reverend and Pious Samuel Davies, A. M. late President of the College in New Jersey, America. Fifth Edition, in 3 vols. To which are now added, Three Occasional Sermons, not included in former editions, Memoirs and Character of the Author, and Two Sermons on his Death. By the Reverend Drs. Gibbons and Finley. £.1. 1s.

Sermons on interesting Subjects. By the Reverend Robert Macculloch, Author of Lectures on Isaiah, neatly printed in one large volume 12mo. 3s. 6d; or on a finer paper, 4s.

Reverend Matthew Henry's Pleasantness of a Religious Life. Neat edition, 18mo. 1s. 3d.

Dr. Doddridge's Sermon on the Religious Education of Children. 18mo. 1s.

MISCELLANEOUS.

The Annals of Botany. By C. Konig, F. L. S. and J. Sims, M. D. &c. No. I. 7s. 6d.

The Life of George Washington, Commander in Chief of the American Forces, during the War which established the Independence of his Country, and first President of the United States. Compiled under the Inspection of the Hon. Bushrod Washington, from original Papers, bequeathed to him by his deceased Relative. To which is prefixed, a View of the Colonies planted by the English on the Continent of North America, from their first Settlement. By John Marshall, Chief Justice of the United States, &c. 4to. £.1. 11s. 6d; 8vo. 10s. 6d.

A new Edition, with Improvements, of the Third or Supplementary Volume, of Hogarth Illustrated. By John Ireland. £.1. 16s.

Celtic Researches on the Origin, Traditions, and Language of the Ancient Britons. With introductory Sketches on primitive Society. By the Reverend E. Davies. Royal 8vo. 12s. 6d.

An Account of the Cape of Good Hope, containing an historical View of its original Settlement, &c. Also, a Sketch of its Geography, Productions, the Manners and Customs of its Inhabitants, &c. With a View of the Commercial and Political Advantages which might be derived by its Possession by Great Britain. By Captain R. Percival. 4to. £.1.

Historical Outlines of the Papal Power. Addressed to the Roman Catholic Priests of Ireland. By Henry Card. 8vo. 3s. 6d.

A compendious View of Universal History, from the Year 1753, to the Treaty at Amiens, 1802; with Notes to verify or elucidate the Passages to which they refer. By Charles Mayo, LL. B. 4 vols. 4to. £.6 6s.

The History of the Spanish Invasion, and the Armada styled Invincible. Translated from the Latin of Grotius. 6d.

An Account of the Fall of the Republic of Venice, and of the Circumstances attending that Event; in which the French System of undermining and revolutionising States is exposed, and the true Character of Bonaparte faithfully portrayed. Translated from the original Italian. 5s. sewed.

A plain and familiar Treatise on the Cow-pox; with a Plate, whereby any Person may distinguish the genuine from the spurious Kind, a Distinction of the utmost Importance, as the latter leaves the Body still liable to the Infection of the common Small-pox. Extracted from the Writings of Doctors Jenner, Woodville, &c. With Additions. 9d.

The Experienced Officer; or, Instructions by General Francis Wimpffen to young Men intended for the Military Profession: being a Series of Rules to enable Officers to carry on War in all its Branches. The corrected and revised Edition of the latest Date. Illustrated by Notes. With an Introduction by Lieutenant-colonel M'Donald. 5s.

An Attempt to remove Prejudices concerning the Jews. By T. Witherby. 10s. 6d.

A concise Statement of the Question regarding the Abolition of the Slave Trade, announced for Discussion in Parliament. 2s.

Brief Remarks on the Mahratta War, and on the Rise and Progress of the French Establishment in Hindostan, under Generals Boigne and Perron. 1s.

A Narrative of the Proceedings in America of the Society called Quakers, in the Case of Hannah Barnard; with a Review of the previous Transactions in Great Britain and Ireland. Intended as a Sequel to an Appeal to the Society of Friends. 8vo.

Observations on the Causes of Clerical Non-residence, and on the Act of Parliament lately passed for its Prevention. 2s. 6d.

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RELIGIOUS INTELLIGENCE.

Annual Report of the Directors of the Missionary Society.

Of this report, which was laid before the general body on the 9th of May last, we shall give a short abstract.

No important information had been received from Otaheite during the last year, excepting that peace had been restored between the contending natives of that island, and that the Missionaries were more at liberty, in consequence of that event, to pursue their labours.

Respecting South Africa, nothing material is stated in this report which we have not already had an opportunity of communicating to our readers.

Previous to the breaking out of the war with France, measures had been taken for dispersing the New Testament, prefaced by an essay on its authenticity, throughout that country and its dependencies, as well as for printing the Old Testament in French. The Directors hope that the former is silently spreading through France, and that the printing of the latter will be undertaken by some society on the continent, whose communication with that country is not interrupted as ours at present is.

From the British dominions in North America, information respecting the state of religion has been received by means of the society's missionaries. They represent religion as at a very low ebb indeed; whole towns and districts being destitute of all religious ordinances, and in danger of losing even the forms of christianity.

Three Missionaries, one of them the Reverend Mr. Vos, distinguished by his faithful and successful labours both in Holland and at the Cape of Good Hope, have been sent to Ceylon.

Another Mission, consisting of the Reverend Mr. Ringeltaube, and two others, was about to be sent out to the continent of India.

AMERICAN METHODISTS.

At the Methodist conferences in America for 1803, the following statement was made of the numbers in that country who were in connection with the Methodist society at that time.

	Whites.	Coloured.
Western States, Kentucky, &c. . .	7,738	464
Southern ditto . .	9,256	2,815
Virginia ditto . .	13,099	3,794
Baltimore ditto . .	12,513	6,414
Philadelphia ditto .	24,626	8,561
New England ditto	2,927	14
New York ditto .	11,458	301
	81,617	22,453

Total 104,070, being 17,336 more than last year.

Some of the transactions, reported to have

taken place at the *Camp Meetings* of the American Methodists, may become the subject of future remark.

GREAT BRITAIN.

The BISHOP OF LONDON has circulated a very useful address to the clergy of his diocese, recommending to them to enforce, by every means in their power, the external decorum of public worship, and to endeavour to restore the devout posture of kneeling at prayers, which has of late been so much disused. We sincerely hope, that this pastoral address may have its due effect.

On the 31st of May, according to the annual custom, upwards of six thousand charity children, attended by their patrons, masters, and matrons, went in procession to St. Paul's Church, where an excellent and appropriate sermon was preached by the Right Reverend Bishop of Lincoln, from the 11th chapter of St. Matthew, the latter part of the fifth verse. "And the poor have the Gospel preached unto them."

VIEW OF PUBLIC AFFAIRS.

FRANCE.

THE French papers have been filled with a variety of details respecting the elevation of Bonaparte to the imperial purple. By the Organic Senatus Consultum, which has been adopted on the occasion, Bonaparte is declared Emperor of the French, and the imperial dignity hereditary in the order of primogeniture, to the exclusion of females and their descent. The Emperor may, however, adopt the children or grandchildren of his brothers, who have attained the age of eighteen years, provided he himself have no children. In the case of the failure of his heirs, or of those of Joseph and Louis Bonaparte, a Senatus Consultum, proposed by the great officers of the empire, and submitted to the acceptance of the people, shall appoint an Emperor. The members of the Emperor's family are to be princes; his eldest son imperial prince. No prince is to marry without the Emperor's permission. In case of a minority there shall be a regency, from which females are excluded. The Emperor shall be of age at eighteen. The *Great Dignitaries* of the empire are, the Great Elector, the Arch-Chancellor of the Empire, the Arch-Chancellor of State, the Arch-Treasurer, the Constable, and the High Admiral, who shall rank after the French princes, and form the Great Council of the Emperor, and of the Legion of Honour, and be at the same time Senators. The *Great Officers* of the Empire shall be *Marshals* of the Empire, *Colonels General*, and such *Great Civil Officers*, as shall be instituted by the Emperor. All the above officers are irremoveable. The Emperor shall swear to maintain the integrity of the French Republic, to respect and cause to be respected, liberty of conscience and the laws of the Concordat: the equality of rights: political and civil liberty: the irrevocability of the sales of national property: and not to levy any tax but by virtue of a law. The Senate shall consist of the Princes, the Great Dignitaries, of eighty members chosen by the Emperor from lists formed by the Electoral Colleges, and of other citizens whom the Emperor shall judge proper to place in the Senate. A committee of the Senate of seven members shall watch over individual liberty, and ensure the trial, within ten days, or the liberation of such as are arrested: another committee shall watch over the liberty of the press. The High Imperial Court, composed of the Princes, Grand Dignitaries, Great Officers, Chief Judge, forty-six Senators, and other members, shall take cognizance of offences, committed by members of the Imperial family, by the Grand Dignitaries, Senators, &c. and by all ministers of state under their official responsibility.

Although the above Senatus Consultum has not only been adopted, but acted upon, yet the farce of liberty must still be kept up. Accordingly it was resolved, that the following proposition shall be presented to the French people for their acceptance, viz. "The French people will the Imperial dignity to be hereditary in the direct, natural, legal, and adopted descent of Napoleon Bonaparte, in the natural and legal descent of Joseph Bonaparte and Louis Bonaparte, as settled by the organic *Senatus Consultum* of Floreal 28, year 12."

On the 30th Floreal (May 20th) Bonaparte was proclaimed Emperor at Paris with great pomp.

The French armies seem to have universally concurred in this new revolution; and addresses have also been received upon it from almost every part of France.

The trial of the alleged conspirators, including Georges and Moreau, was opened at Paris about the end of the last month, and was not brought to a close until the 10th instant, when *Georges* and nineteen others were capitally condemned: *Moreau* and four more were found guilty in a slight degree: and 21 were fully acquitted. These facts, if true, afford presumptive evidence of the fairness of the jury: yet an Englishman, accustomed to the humane and equitable practice of our courts of law, will naturally be shocked by the utter disregard manifested in the course of these trials, of those principles of British jurisprudence which forbid any examination tending to criminate oneself; and which constitute the judges counsel for the prisoner.

We extract the following paragraph from *La Gazette de France:*

"Paris, June 6.—The invasion of England is to be attempted before the 14th of July: a division of the Imperial guard is already arrived at Havre, on its way to Boulogne, where the Emperor will arrive within a week.—*Thirty-six hours calm, and England is ours.*"

Little as we regard this idle gasconade, we think it right to say, that we entertain as little doubt at this moment as we have done at any period of the war, that Bonaparte seriously purposes to attempt the invasion of this country. In Boulogne, it is said, are collected about *two thousand* gun boats in which may be embarked *two hundred thousand* men. If one hundred thousand of these are destroyed in the attempt to cross the channel, the remainder *may* land. Of the event, we have, it is true, every hope which ought to be indulged on such an occasion. But still let us never forget, that under the blessing of Providence the best way of averting danger is to be prepared to meet it.

GERMANY.

The cold manner in which the note of the Emperor of Russia, mentioned in our last, was received by the diet of Ratisbon, seems calculated rather to repress than to encourage any sanguine expectation, that the late violent aggressions on the part of Bonaparte against the peace and security of Germany will be followed by any measures which are likely to curb the unbridled license of French domination. Even the Emperor of Germany, when pressed by the Russian rescript to consider this topic, proposes only an inquiry into the subject, accompanying, at the same time, that proposal with an opinion that France will probably be able to justify her conduct. The ministers of Prussia and Baden intimate their expectations also that Bonaparte will of his own accord give such explanations as will prove satisfactory to the court of Petersburgh. Under these circumstances, the hope of any spirited interference on the part of the great continental powers, for the purpose of restraining the ambition of the new Emperor within the bounds of his empire, appears very vain.

EGYPT.

Elfi Bey, who lately visited England, has, it is said, attempted, unsuccessfully, to form a party in Egypt who should favour the French. Whatever truth there may be in that report, it is clear that since his return he has been attacked by the party of Osman Bey, and stripped of all his baggage and valuable presents, he himself narrowly escaping with life. He is now said to be a fugitive in Upper Egypt.

EAST INDIES.

Despatches have arrived from India, announcing the conclusion of peace between the Company and the hostile Marattahs. Great cessions both of territories and forts have been made by the Rajah of Berar and Scindia, and it is stipulated that they shall not retain in their service the subjects of any power at war with Great Britain, nor even admit into their service any French or other European officers.

WEST INDIES.

The capture of the colony of SURINAM, on the 4th of May, was announced in a letter of the Secretary of State to the Lord Mayor on the 22nd instant.

ST. DOMINGO.

Of this island, now called Hayti, General Dessalines has been appointed sole governor for life, with power to nominate his successor. One of the first acts of his government was to offer a sum of forty dollars for every person of colour formerly deported from the island to America or elsewhere, who should be conveyed back to it again.

The agitation of the slave trade question in parliament has given a new importance to the transactions in St. Domingo: and the slave traders and their adherents have taken great pains to make every report, whether true or false, which may have reached this country, subservient to their design of vilifying the negro character, and of exciting a dread of the consequences of abolition. But even if we were to admit that every idle and contradictory report which has been circulated is literally correct, such an admission instead of weakening would serve to fortify the arguments for putting an end to this trade. As insurrection in our islands is to be dreaded in proportion to the extent in which new Africans have been imported, surely every instance of atrocity, which is alleged against the inhabitants of Hayti, ought to operate as a strong motive with the planters to oppose any increase of African population. But the negroes, it is asserted, will confound abolition with emancipation, and when they hear that the slave trade is abolished, will read in that act their own freedom. But have they done so in Virginia, where farther importations have been prohibited since the commencement of American independence? Have they done so in any of the other United States where the slave trade has been abolished? If there were any truth in this argument would the Congress risk the safety of Louisiana, by making it a part of the constitution of that state that no more slaves shall be imported?

Neither, we apprehend, do the reports of massacres in St. Domingo, supposing them true to their full extent, prove that any very peculiar degree of moral pravity attaches to the African character. If, after the numberless massacres and murders of the French, the blacks in that island should not have been provoked to retaliate: if, at the very moment when a considerable remnant of the French force which was expelled by them, is threatening a descent from the shores of Cuba, they should not wish to rid themselves of those inmates who would favour the enemy: if when privateers, fitted out from Cuba, are daily committing depredations accompanied with the most savage cruelties, they should feel no temptation to vindictive measures: we should rejoice in the triumph of principle over passion; but we should be almost disposed to adopt a statement of their enemies, though in another sense, and to regard them as a different race of beings from our own.

What degree of truth there may be in the various reports of massacres which have reached us, we will not pretend to say. Un-

questionably they cannot all be true, because they are wholly inconsistent with each other. Indeed when we look to the history of St. Domingo, during the last seven years, we see abundant reason for discrediting reports which are transmitted to us, like the present, through the channels either of Jamaica planters or American traders. It will not be denied, that the planters of Jamaica think it their interest to degrade the African character. A similar motive may be supposed to actuate many American traders; who, moreover, as is well known, seldom scruple to spread any false or exaggerated report which may deter other traders from becoming their competitors in the same market. It is a very remarkable fact, that all those reports which we received from Jamaica and America, and even from France, respecting cruelties committed by the blacks on the landing of Leclerc, afterwards proved, according to the official statements of the French themselves, to be utterly false. In short, we can give little credit to facts which come to us through a medium so calculated to distort and exaggerate them.

It has been said, that the exhorbitancy of the demands of Dessalines has frustrated an attempt of the government of Jamaica to form a treaty of commerce with him. This may be said: but it will not be told us, what share the morbid jealousy and rooted hatred of the African race which prevail in Jamaica, may have had in producing the failure in question.

It has been also alleged that Dessalines had proposed to contract with us for the importation of slaves into Hayti, and the circumstance is triumphantly adduced as an argument against the abolition. But allowing it to be true to the full extent which is alleged, we do not see how it can affect, in the most remote degree, the question at issue. A wish to recruit his army, or to restore his exhausted population, might lead to such an application; without any intention of buying negroes for the purpose of placing them in a state of bondage similar to what prevails in our islands. Indeed the latter plan might be demonstrated to be impossible. The real state of the case, however, seems to be that Dessalines, from a wish to conciliate the people of Jamaica, made no objection to their proposal of being allowed the monopoly of the trade of Hayti, including "*la vente des negres.*" But to infer, from his willingness to gratify them with the exclusive privilege of *selling negroes* at Hayti, that it was his intention to establish a *slave trade*, is surely unwarranted.

There is another circumstance, in addition to those which we have already mentioned, which renders the truth of the late reports, respecting St. Domingo, very doubtful. In the Jamaica newspapers, which have lately arrived in this country, not a syllable is said of those occurrences which have been so triumphantly proclaimed in this country.

It appears to be an undoubted fact, that Dessalines had sent an officer to the governor of Cuba to say, "that he wished to live at peace with his neighbours; but unless the French privateers were totally expelled from the ports of Cuba, he would immediately invade the island with a force sufficient to subdue it." Little doubt can be entertained of his being fully competent to execute his threat.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

It was our intention to have inserted a copious account of some of the proceedings in parliament during the last month, particularly those which related to the Slave Trade, and to Mr. Pitt's Defence Bill; but our limits will not admit of our giving more than a mere outline of what has passed. We may, perhaps, on a future occasion, recur to the arguments which have been employed on the slave trade question.

On the 31st of May, *Mr. Wilberforce* moved for leave to bring in a bill for abolishing the slave trade. He prefaced his motion with a most eloquent and argumentative speech, which seemed to carry conviction to the mind of almost every member of the house who was not interested in the question. One hundred and twenty-four voted in favour of the measure and forty-nine against it. The Irish members almost to a man took the part which justice and humanity no less than policy required them to take. The second reading of the bill took place on the 7th instant, after an animated debate, in the course of which every objection to the principle of the bill was solidly answered. The division was one hundred to forty-two. Another debate took place on the 12th instant, on the motion for going into a committee, when the numbers in favour of the motion were seventy-nine to twenty. In the committee the time at which importations into the islands were made to cease was the first of January 1805. The report of the committee was received after counsel had been heard against the Bill on the 25th; and on the 27th it was read a third time, and passed by a majority of 69 to 33. We congratulate the friends of religion, of justice, of humanity, and of the true interests of their country on this auspicious event.

Mr. *Pitt's* bill for increasing our means of defence met with such violent and powerful opposition as seemed to endanger the continuance of his administration. The united parties of Lord Grenville, Mr. Fox, and Mr. Addington, mustered all their strength; and in houses, containing upwards of four hundred members, the majority fluctuated from thirty-nine to fifty. The bill has passed through the House of Commons. It is not likely to encounter an equally formidable resistance in the House of Lords. We are truly sorry to perceive the height to which party spirit has

risen on this occasion. The firmness, however, with which Mr. Pitt has met the discouragements of his situation, has tended greatly to raise him in the eyes of many; and it seems for the present to have destroyed every hope of a change in the government.

DOMESTIC OCCURRENCES.

Lord Hardwicke continues in the government of Ireland.

The Duke of Montrose is appointed President of the Board of trade and plantations, and the Right Hon. George Rose his deputy.

Viscount Castlereagh, the Duke of Portland, Lord Hawkesbury, Earl Camden, Lord Harrowby, the Right Hon. William Pitt, Lord Glenbervie, the Right Hon. Thomas Wallace, and Viscount Dunlo are appointed commissioners for the management of the affairs of India.

The King has been pleased to appoint C. Arbuthnot, Esq. to be his Majesty's Ambassador Extraordinary and Plenipotentiary to the Sublime Ottoman Porte; Benjamin Garlike, Esq. Envoy Extraordinary and Minister Plenipotentiary to the Court of Copenhagen; C. Stuart, Esq. Secretary of Embassy to the Court of St. Petersburgh; E. Thornton, Esq. Secretary of Legation to the Court of Berlin; Aug. Foster, Esq. Secretary of Legation to the United States of America; and Fred. Lindeman, Esq. Consul at Embden. Charles Bishop, Esq. is appointed to be his Majesty's Procurator-General, in the place of James Heseltine, Esq. deceased.

On the 18th instant, J. Stephens and J. Agnew, Esqs. were brought up to the Court of King's Bench to receive sentence for extorting the sum of £.10,625. in their official capacities, of the Samoa Rajah, on the Malabar coast. After a long and impressive speech from Mr. Justice Grose, he pronounced the following sentence:—That J Stephens pay a fine to the King of £.5000. and be committed to the King's Bench prison for two years. That J. Agnew be confined in the same place for the same term, and that they both do forfeit the sum of £.10,625. being the amount of the sum found by the jury to have been extorted from the Rajah. Lord Ellenborough mentioned that both the fine and the forfeiture will be received by the East India Company, under an order of court.

OBITUARY.

To the Editor of the Christian Observer.

THOSE of your readers, who have perused with due attention the account, which I was permitted to send you lately, of the pious conduct of Miss Margaret Y—— during her last illness, will be gratified by the following, no less edifying, account of her younger sister Miss Catherine. It was written by the same lady who wrote the former, and is chiefly taken from a series of letters sent to her sister, another aunt of the young ladies. The short preface, which relates to this young lady's conduct upon her arrival in England, was written by the same person to a friend of mine, to whom copies of the letters had been sent.

W. H.

"WHEN my niece Catherine came from India, she was little more than six years old. I soon discovered marks of grace and thoughtfulness in her, along with great sweetness and cheerfulness of disposition.

"The first request which she made to me was on the day after she landed, when in broken English she asked me—'You teach me to pray? One little girl on board our ship could say prayers, but I could not. I only try, and say at night, O Lord! carry me safe to Europe country, and make me good woman—then I fall asleep.'

"She then said—'Why my sister A—— not here?' I answered, that she was dead—that God had taken her from this world. The recollection of the dear child I had so lately lost made me shed tears. She directly said—'Why you cry? You say God did take her; God can give good place for her.'

"During her education, I found that such books or conversation as made her most acquainted with God, were most acceptable to her. I saw with thankfulness the pleasure she had in her private duties, and in reading her Bible, especially after she had the advantage of hearing the Rev. Mr. J—— F——, which was during the last three years and half of her life. During that time she regretted much when any thing prevented her being at Church; and used to beg that I would bring her home as much of the sermon as I could. These, and other circumstances, gave me a hope that a work of grace was not only begun in her, but was gradually advancing.

"She was mercifully supported during the sickness, and at the death of her sister Margaret, which was a very great trial to her. By every means in her power she shewed her beloved sister that she was willing to resign her to God. And she was enabled to do this, because she sought for help and strength where she could not seek them in vain. When I thanked her for her behaviour during so trying a scene, she said—'Not me, aunt, not me: that God who supported Margaret, supported me.'

"On my saying one day that I regretted to pass the chamber where the body of my dear niece was lying, without having time to go in, and asking her if she did not feel the same regret, she said, 'No, my aunt, I do not mind her poor dust. I love to think of her as an angel in heaven.

"About four months after the death of her sister Margaret she was taken ill; and as soon as I was sure of the nature of her disorder, I acquainted her with it. She had seen her sister carried on in one continued and un-

varying sunshine of hope, peace, and cheerful resignation, to her last moments, when she left the world rejoicing in the prospect of heaven. Catharine felt not the same assurance. Her hope for a time seemed taken away; and her mind was filled with doubts and terrors. 'O,' said she, 'if I should be deceived in every thing at last! If when I die I lift up my eyes in hell, when it is too late for repentance!' The promises which she used to delight in, for a time lost their sweetness, and she could not appropriate them to herself.

"Thus in tender mercy did God convince her, that she had yet deeper work to learn. In much love and pity He shewed her, that she had relied too much on those duties which she had performed, and too little *on him* to whom they were paid. O, how bright does that grace and mercy shine, which drew aside the cloud that hung over her, and enabled her at length to say—'I have carried all my fears and cares to God, and he has turned them all into peace and joy.'

Extracts of letters from Mrs. M—— Y—— to her sister, concerning their niece, Miss Catherine Y——, during her last illness.

Nov. 28th, 1802.

"If ever mind was in heaven, while the body was on earth, it is my Catherine's. The most edifying sight you can imagine is our dear niece, in this her hour of trial! It is delightful to me to be beside her. No murmur—no complaint escapes her lips. If I pity her, and say—'My love, your cough is very bad to day;' she will answer, with a sweet smile—'Fie, aunt, let us be thankful I have so little pain.' She is, indeed, in the hands of mercy, and strongly she expresses her sense of it. Desirous of a full submission to the will of God, and of a strong dependence on his precious promises, one or other of which is almost constantly in her mouth; particularly, *Though your sins be as scarlet, they shall be white as snow, &c. He that cometh unto me I will in no wise cast out. Casting all your care on God for He careth for you. Come unto me all ye that are weary, &c.*

"She will lift up her hand to me (which is reduced to mere skin and bone) and will say—'My flesh and my heart fail; but God is the strength of my heart, and my portion for ever.'

"Yet with all this reliance on the promises of God, she says she does not feel that strong and *abiding* assurance of the pardon of her sins which she desires; but she says her trust in God's word increases daily. She often says to me—'O, my aunt, what a God is mine! See how he comforts, strengthens, and supports *me*, a poor feeble creature. *O bless the Lord, O my soul, and all that is within me bless his holy name.* I wish *every* body would praise him; but every one knows not what a God of mercy he is. With what patience and mercy has he borne with my fifteen years of sin? And even now, when he lays his hand upon me, with what gentleness he does it! But you know, aunt, *he carries the lambs in his bosom!*'

"She said to me the other day—'O what a sinner have I been! How little have I profited by the means I have had; and how few have had such opportunities. Yet in his mercy he spares me. He does not snatch me away by a violent sudden death; he blesses me with a long sickness, and sanctifies it to me in answer to my prayers; and brings about me good and serious people, who greatly strengthen and assist me.'

"Thus strong, my dear sister, is the love, the faith, the humility of this young saint. I can describe nothing so sweet, so interesting, so like a mild setting sun, as her beautiful countenance. Every one who sees it is struck with it. All that sprightliness, which we used to admire, is there; but so tempered, so softened, that it is not in my power to describe it; but it is most heavenly. Not one gloomy hour have I seen in her sick chamber; but a cheerfulness that shews her mind is at peace. When I watch her from week to week, from morn till night, I see her always the same. Her mind never loses sight of its great object. Joy, peace, hope, these and the like fruits of the spirit, are always visible. Not one complaint passes her lips. Prayer and praise occupy her whole mind. If any persons come in who introduce useless conversation, she regrets the loss of time, and will say when they are gone—'My time is almost done, I have no minutes now to waste; but I try to keep my heart and thoughts, whilst others are talking; for what is the world to me now! It is the prayer and desire of my heart, that *all* my thoughts may be *of* God, and *with* God. I wish to hear, or speak, of nothing else.'

"She has looked over all her little valuables, and has given to each of her young friends, and to the servants, a pocket-book, or some little thing, as a token of her love.

"She said to me last night, when suffering greatly—'O, my aunt, that my patience may last! What a sad thing it will be, if after all I have said to my God, of my desire to submit to Him in all things, of my willingness to bear whatever he sees good to lay upon me—my wish that He should purge my heart from every thing that would oppose him—If, after all, I should be fretful and complain—O, what a dreadful thing would that be! But my prayer, my constant prayer shall be, 'O suffer me not at last, for any pains of death, to fall from thee.'

Dec. 3d, 1802.

"The last week has brought my dear niece a great way on her journey. She is very sensible of it, and points it out to me with the sweetest composure and resignation; but does not rejoice yet in the prospect of death as my Margaret did. She laments that she cannot apply the whole of the promises of God to herself more fully. She says—'The desire of my heart is firmly to rest on his word, and to live to Him in all his ways and commands; and for the truth of that desire I can appeal to him. I feel myself wholly resigned to his will; and

as that desire, and that resignation must be his gift, I trust his goodness will not stop there.'

"She sometimes uses an expression which will give you, in a few words, a clear idea of her state—'When I think of the greatness of God, and then of my own sinfulness, I seem to *hope against hope;* but I endeavour to keep fast hold of the promises of God, and I *grope my way to Him.*'

Dec. 18th.

"She has been carried in the servant's arms up stairs more than two months, but the motion, however gentle, has latterly been near depriving her of breath. I could not ask her to have a bed put up in the parlour, where her beloved Margaret languished and died; but I got the doctor to propose a bed in the drawing-room. She said to me—'My dear aunt, that will occasion you far too much trouble and fatigue. Let me have the same bed put up in the green parlour which Margaret had: I shall like *that* the best.' How shall I describe to you the thankfulness with which she took possession of the same room and bed, in which her sister died so lately.

"Some time ago she was uneasy, that she did not feel more assurance of pardon and acceptance. I endeavoured to convince her, that the promises are to those who believe, and commit themselves wholly to the Lord, and not *merely* to those who are enabled to rejoice. This has been of much use to her; and I have now the comfort of seeing her dwell with delight upon the promises. Before I leave her room at midnight, she will call me back to her bedside, and say, 'Now, my aunt, repeat to me some of the precious promises before you leave me, that I may feed upon them when I cannot sleep.'

Dec. 26th.

"Amongst the greatest of God's mercies she reckons her long sickness, now near eleven months. But what is become of her love of life, her uncommon dread of death? Let her own sweet words answer. 'O, my aunt, how my God answers all my prayers. I carried all my fears and cares to him, and He has turned them all into peace and joy. I think the weaker I grow in body, the more my faith increases. How often have I prayed for more faith, and see how all my prayers are answered!'

"The other evening, when I had been upon my knees, supporting her longer than usual, and found some difficulty in rising, she held out her hand to help me. I smiled at the offer, and said, I wish, my love, you were able. She answered—'I wish I was—but, oh no, do not let me say that, for then, perhaps, I might not be in so good a way, and then I could not be happy.' Soon after she said—'What a mercy is my death! Had I recovered my health, perhaps I might have grown fond of the world again, and have forgotten all my God's goodness to me.'

"See, my dear sister, what Almighty grace can do! Not only is her great dread of dying taken away, but she enabled to look upon death as a blessing, and does not even venture to wish for return of health, lest it should not be good for her. 'What an honour' (she said to me the other night, as I supported her in bed) 'what an honour, for a poor thing like me to be taken to heaven, out of the way of sin and sorrow! To be clothed with my Redeemer's righteousness; for I have none of my own!'

"She often speaks of the comfort of prayer. 'How refreshed I feel, when I enjoy a little time in prayer, and carry all my cares to God!'

"About a fortnight ago she expressed a great wish to see the Rev. Mr. F——.* She said—'I find my strength is nearly gone. My time is almost done. I want to see him whilst I have any strength left to speak. I wish to tell him of all my God's goodness to me; and to thank him for all his prayers, and friendly visits; and to bid him farewell till we meet in heaven.' When he came she expressed herself nearly in the same manner, and, after bidding him farewell, she said—"But, Sir, if I should be mistaken, and should linger a little longer here, come and see me: when I cannot speak, I can listen to your prayers.' As soon as he was gone, she said—'Aunt, I am finely just now, give me my knitting; I will try to knit a little.' So undisturbing, so soothing, are such scenes to her?

Dec. 30th.

"From the accounts which I have sent you, my dear sister, you will be able to form a clear idea of my happy, happy Catherine. Dear young saint! old in the knowledge of her own heart, and of the love and mercy of her God. In speaking of these about ten days ago, she said—'Oh, how shall I be thankful for all the mercies of my God to me! Had I been brought up with reading novels and plays, without the knowledge of a Saviour, what should I have done now! O that I could persuade my young friends! But I have been very remiss to them. They have come to see me day after day, and I have never told them of the great goodness of my God to me! Aunt, I have done very wrong. Had I told them with what tender mercy He deals with me, and how He comforts and supports me on my dying bed, it would have induced them to seek Him. They will believe a dying friend.'

Since that, she has taken every opportunity of speaking to them. She has given to each some little thing for a keep-sake. To one she gave some artificial flowers, and said—'Wear them for my sake, but remember my advice, do not wear them as ornaments to make you fine, and to attract the notice of the world. One fit of sickness will make the world of no value to you. When you are on your death-bed, it will give you no comfort to think how

* A minister whose labours had been of the greatest use to her, as already mentioned.

fine you have been; but if you have made your Saviour your friend, O then you will be happy indeed.'

"To each of her companions she has given a charge, not to mind the sneers of the world, which she tells them they must expect to meet with, if they will not follow its follies; 'but,' she says, 'try to secure that friend who will never leave you nor forsake you.'

"I wish you had seen her the other night, as she sat up in bed, when I gave her some wine and biscuit; with what an animated smile she held up the glass, and repeated these words:

"The Lord is only my support,
And He that doth me feed;
How can I then lack any thing
Of which I stand in need.'

Adding—'Help me, help me, my aunt, to be thankful.' I think I told you her reply one night, on my asking her if she wanted any thing before I went to bed—'nothing, nothing—but more love to God.'

"I often hear her repeating to herself in bed,

"Leave, oh leave me not alone,
Still support and comfort me."

"Now that her memory begins to fail, she will sometimes call me to her bedside, and say—'Help me to recollect such, or such a passage, or verse, especially this,

"All my trust on Thee is staid,
All my help from Thee I bring;
Cover this defenceless head
With the shadow of thy wing."

"And then with the sweetest smile she will say—'That, my dear aunt, is *all* I want; now go to bed.'

Dec. 31st.

"This day my dear niece has noticed much her deafness, and loss of memory. How very sweetly she speaks of these defects—'See, how I am stealing away from this world! By what gentle degrees I am losing every thing! But, however dead I may become to all around me, whilst life remains may I be alive to God. Indeed, though I have been so heavy to-day, I have been enabled to pray, and O what a mercy is that! Till my last moment I will not cease to pray to my God—I will knock on.'

"When I went last night to her bedside, she said—'I thought I had not been asleep, but I am mistaken—I must have slept; for I was thinking of my Saviour's sufferings, and, I know not how, I lost the subject. I was thinking of all he had suffered for me, and how very thoughtless I have been. I think I have helped to strike the thorns into his temples, and the nails into his feet! Yet with what mercy he strengthens me now! How gently he draws me to him! And then to think of his interceding for me in heaven! He holds out his hands to help me to him. O, my dear aunt, I love him, but not half enough.'

"She wished to receive the sacrament on her birth-day, because it would be the end of the happiest year of her life.

"On being enabled to write a letter,* which she was anxious to send away, she said—'I prayed to be enabled to do this, because I thought it a duty, and see how my God has answered my prayers. What a rock he is to me."

January 1, 1803.

"I have just passed a happy half hour in listening to my dear Catherine, while I kneeled by her bed, to rub her limbs, in which she had much pain. On my pitying her, she answered, 'O let me not complain, whilst I am able to think and pray, and repeat my sweet hymns. How often have these employments shortened my sleepless nights! How many on their death-beds can neither pray nor think!—One more mercy I have to ask; that I may, with my last breath, be able to praise my God! I feel his love to me more and more. I am sure I shall be happy. O my aunt, what mercy! that, just when I was of age to enter into life, he laid his hand upon me! Yet see with what gentleness he touches me! But the thing is, that even when I was such a thoughtless creature, that I saw not how I was piercing him with my sins, he was interceding for me with God. What a blessing that I am lying here! People that hear of me will say, 'Poor thing! she is very ill—she is very weak—but so patient,' for they will think it is *my* patience: but if I was to get well again, they would teize and ridicule me for trying to live to God; and I do not know what such a poor fickle heart as mine might do.'

January 13th.

"For some days past she has not been able to utter many words at once, nor could she be left alone after dinner, as usual. By one o'clock, great weariness, and extreme uneasiness of body come on, with such confusion of head, that she cannot bear me to read to her in the softest manner. She speaks of this with regret, and says, 'My time of prayer is almost done, but my God knows my heart. I can appeal to him, that all my desire is to love him, and pray to him, whilst I have my memory left. I beg that, if there is any thing lurking in my heart that would oppose his will, he would tear it away; for my desire is to be wholly his.'

January 24th.

"This evening, after a most weary day, she asked me what the doctor thought of her. I said, my love, he thinks you will not linger long. She caught at the word *linger* as if it implied *suffering*, and replied, 'Do not, my dear aunt, let us call it *lingering*—it is all mercy. I am mercifully dealt with; but, indeed, I do wish to be gone. O that I was more fit! But I am not patient enough. I am very wrong in this wish: I should be more patient. The Lord's time must be best for me!'

January 26th.

"I read to her to-day the 8th and 9th verses

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* A copy of which will be subjoined to this account.

of the 7th chapter of Micah. *When I sit in darkness, the Lord shall be a light unto me.*

She observed, that passage particularly suited her. I said, 'I hope, my love, you do not sit in darkness.' She replied, 'In one sense I may say I do; but then the Lord is a light unto me. You do not find me, for some nights past, rejoicing that I have been able to pray and think upon God, and have passed the hours sweetly though I have not slept. My recollection is almost gone. Before I can repeat one verse of a hymn, or say one prayer, my thoughts wander, and I lose myself—so I may say, *I sit in darkness.* But then the Lord is a light *unto me*, for he keeps my mind in perfect peace. And though I am often tempted with very evil thoughts, yet I am kept from the *power of the temptation.* I rest upon God's word. He knows my weakness, and he knows my heart. Its desires are wholly his. I have given myself to him, to do with me as he pleases. His mercy to me is very great; I know he has one hand for justice, as well as one for mercy; but Christ has died for sinners. I am one, and he knows I have given myself to him. The blood of Christ cleanses from *all* sin. I am his.—He comforts and supports me, and keeps my mind in perfect peace.'

January 27th.

"My dear Catherine has been observing to to me, that she was not able to read her Bible to-day as usual. 'Yet (said she) I did enjoy *some* time alone, and when I began my prayer it was sweet to me, and I was much comforted; but before I had done, I grew weary and cold, and quite lost myself.—But my dear Redeemer does not present my cold prayers as I present them to him.'

January 31st.

"On my trying to soothe and comfort my dear niece this morning, when she was very ill, she said, 'My comfort must come from heaven. I am *very* ill; but I say it not to complain. I must not expect to slip away without pain or suffering. I am mercifully dealt with, and I trust and pray it may be so to the last; and that in my God's good time I shall be happy. I trust my sins are all washed away in my Redeemer's blood, and I shall stand in his righteousness. O, my aunt, what it is to have a Saviour!'

February 14th.

"From the day on which I last wrote to you, my dear Catherine never had on her clothes. She grew too weak to speak much, but her sweet affectionate smiles, her happy, placid countenance, spoke comfort to my heart whenever I saw her. Her sufferings, at times, were extreme, but no murmur was heard from her. Her patience never failed—her comfortable hope—her sense of mercy. Her delight in thankfulness and praise, when she was able to express it, seemed to increase with her increasing sufferings.

"On the morning of the 8th, after having been very ill through the night, she desired to see the Rev. Mr. F. Before he came she fell asleep. When she awoke, and saw him sitting by her bed, she smiled, and made signs to him to pray; and looking at him with earnestness, said, 'Patience.' He understood her meaning; and while he prayed for support in her approaching conflict, she again fell asleep. When she awoke, she desired to be taken out of bed. She was lifted to the fire-side in a chair, and then her struggle for breath became violent. I said to her, 'My Catherine, your sufferings are nearly over; in a very little time you will be in heaven.' She looked at me anxiously for about a minute, and then said with great hesitation, 'I doubt—I doubt—I doubt—I shall not go to heaven.' I replied, 'My darling, put away that thought: that doubt is none of your's. Have nothing to do with it. Keep fast hold where you have hitherto been so mercifully supported.'

"Whilst I spake, she leaned back against the servant who stood behind her. I could not distingush her words; but her lips, her hands, and her eyes, which were lifted up, shewed she was engaged in prayer. In an instant, the sweetest smile was spread over her face. It was not a transient smile, which might proceed from an involuntary motion of the muscles; it was a bright increasing smile, a beam from heaven, which illumined her whole countenance, and continued, till all who were in the room expressed their astonishment to one another, and asked each other if ever they had seen any thing like it. As for me, all fatigue, all fear, all sorrows vanished. I was sensible of nothing but delightful thankfulness, to see the darling of my heart thus visibly rescued from the violent assaults of Satan. Presently the struggle for breath returned. I had been kneeling before her to support her, from the time she was taken out of bed. She looked at me, and said, 'O, my aunt, I thought I was slipping sweetly away.' Then fixing her eyes upon me for a few moments, she flung her arms around my neck, and, laying her head upon my shoulder, almost instantly expired."

Copy of the letter written to her brother, mentioned in the preceding page.

"My dear Thomas,

"I thank you for your kind letter. You think this illness is a great misery; but, indeed, it is to me one of the greatest blessings. For, do you not think it both a blessing and an honour to be taken to heaven so early in life? because I can then no more offend my great, and merciful, and long suffering God. For, my dear Tom, I can tell you a great truth, that he has been merciful to me, one of the greatest sinners that is. I know what you will say, —but you did not know my heart; and what I say I earnestly think. And then the great gentleness with which my God deals with me. I have yet hardly any pain, and that, my Tom, is a great mercy. And though my illness has been long, yet as my God was leading me, he also was shewing me a Saviour, a Redeemer,

that was waiting to comfort and support me; telling me he died for sinners, and that he will receive every one that believes on him; and that those who come to him he will not turn away.

"My brother, I *have* gone to him, and laid all my complaints before him; and he, in great mercy, heard my prayers, and answered them. So trust yourself, my Tom, on him, and believe, and love him more and more. Pray for more faith; and though you think you are not heard, yet still pray on, and never cease.

"I will send you a book,* which I beg you will read over and over again for my sake. Do not, my dear Tom, look for my recovery; but be resigned to the will of God.

"Give my love to my uncles and aunts, and may God bless them and you, my dear brother. So prays,

"Your affectionate sister,

"CATH. Y."

Dec. 7, 1803, died Mrs. Rogers, aged 39 years, wife of the Rev. Thomas Rogers, of Wakefield. She bore a heavy affliction with great fortitude and christian resignation. The complaint attacked her in the beginning of October, and it was apprehended, from its very commencement, that it would prove fatal: but this did not alarm her. When she was told of her situation, she said, "It is of the Lord, let him do what seemeth him good. I have been favoured with an unusual share of domestic happiness; and have enjoyed every religious advantage, both public and private, that could inform the mind, and renew the heart. I have long admired the beauty and excellence of gospel truths, and frequently experienced their power, and rejoiced in the comfort of them. It is now my whole desire and earnest prayer, that my reconciled Father in Christ would give me a more enlarged acquaintance with them, that I may be more sensible than ever of my own unworthiness, and rely more unfeignedly on the suitableness and sufficiency of my Redeemer, through whom alone, I look for real and lasting consolation. He has been very dear to my soul for months and years past: and I am persuaded that his ability, and I would hope, his love, are still the same. Indeed I cannot doubt it, since I have the united testimony of his own word, and the comfortable experience of his divine presence." Her bodily strength gradually decreased; but the powers of her mind seemed daily to acquire renewed strength. Having been a loving parent, and a most affectionate wife, she often expressed her regard and concern for her family in affecting language: and it was her frequent and fervent prayer, that the Lord would give them his special grace, to enable them so to pass through things temporal, as finally, not to lose the things that are eternal. On Sunday, Dec. 4, she was extremely ill all the day, but felt a greater degree of devotedness to God, and had more lively and interesting views of the excellence of the divine covenant in favour of sinners, than she had ever before experienced. About seven o'clock that evening, being a little relieved from pain, she desired to see her dear children, in order, once more, to impress upon their minds the great importance of religion, the vanity of the world, and the awfulness of death. The eldest was seventeen years of age. She took them to her arms separately, and addressed them with that firmness, propriety, and spiritual energy, which nothing but a deep sense of the value of their immortal souls, and an undoubted assurance of the truth of her religious principles, could inspire. This was an affecting scene. And whilst those who were present were bathed in tears, she was possessed of that serenity and composure of mind, which enabled her to improve the moment to the edification of all that were about her. The impressions that were made upon the minds of those who attended her on this occasion, were such as, it is hoped, will never be erased. On the Monday she was considerably weaker, but feeling alive to her situation, and to her unspeakable obligations to the grace of God. On Tuesday she kept her bed the whole of the day, which was the only time she had done so during her affliction. She felt her dissolution approaching, and seemed so devoted to God, and resigned to his will, as not to have a wish of her own, except that she might glorify him more by her death than she had ever done in her life. On Wednesday morning, about half past eight o'clock, her Redeemer received her into his rest. She has left a most affectionate husband, and six amiable children, to lament the loss of her society, her care, and tender regard: but to rejoice in the thought, that she is now numbered with the saints in glory everlasting.

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* Doddridge's Rise and Progress, &c.

ANSWERS TO CORRESPONDENTS.

We cannot think that S. has read Dr. Gleig's Sermons with care.—A Villager's Inquiry will be considered and answered.—S. R.'s paper is left at the Publisher's—Chronides; Haud Insons; Memor; Festina Lente; Viator; W. H.; E. H.; C. L.; S. P.; and A sober Religionist, will find a place.—A Scotch Clergyman; R. K. S. and W. H. have likewise come to hand.—We never insert characters of deceased persons without good ground for believing them genuine.